Dar Al-Athaar
PUBLICATIONS

الآثار المروية في صفة المعية

The Transmitted Reports Regarding
The Attribute Of Ma'iyyah

Authored by:
Muhammad bin Khalifah At-Tamimi

Translation by:
Abu Khuzaymah Al-Hanbali

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Translator's note:

In the Name of Allāh the Most Merciful, the Most Beneficent. And may the peace and abundant blessings of Allāh be upon the final Prophet and Messenger of Allāh, Muhammad ibn 'Abdillāh and upon his family, his companions of those who follow them in good until the Day of Resurrection.

In front of you is a translation of a small but very beneficial booklet authored by Muhammad bin Khalifa bin Ali Al-Tamimi with the name: "Al-Athar Al-Marwiyyah fi Sifat Al-Ma'iyyah".

This is a booklet in which the author made his effort in clarifying the Aqeedah of Ahlus Sunnah Wal Jama'ah regarding the attribute of Ma'iyyah (with-ness) of Allah in refutation of those who use this attribute to claim that Allah is everywhere and other similar deviant beliefs.

He brought in it, narrations from the salaf, and then the discussions about the various views in the history of islam regarding Ma'iyyah, including the views of several deviant groups, and then refuted those beliefs.

I took the initiative to translate this small booklet because I found it beneficial, especially in today's time when Asha'irah and their likes are spreading their falsehood among the lay people.

Note that I have used the word "with-ness" in my translation referring to "Ma'iyyah". I was unable to find a better word for it.

An important thing which I need to mention is that I also took help of AI in translating this booklet. If the reader finds any mistake in the translation, feel free to inform me of it on "daralathaar@gmail.com"

I ask Allah to make this translation a source of benefit and guidance for the ummah, I request the reader to make dua for me and my guidance and forgiveness. Whatever mistake in it is from me and Allah and his messenger are free from it, and I seek Allah's forgiveness.

- Abu Khuzaymah Al-Hanbali (1446/2024)

About the author:

Name and Background:
Mohammed bin Khalifa bin Ali Al-Tamimi

Dr. Mohammed bin Khalifa bin Ali Al-Tamimi is the Dean of Scientific Research at the Islamic University of Madinah.

Educational Qualifications:
- Bachelor's Degree: 1981 (1401 AH)
- Master's Degree: 1986 (1406 AH)
- PhD: 1990 (1410 AH)

Positions and Roles:
- Assistant Professor: Appointed on 6/12/1410 AH.
- Associate Professor: Appointed on 3/5/1417 AH.
- Professor: Appointed on 29/8/1421 AH.
- Member of the Admission Committee at the Deanship of Admissions and Registration at the Islamic University of Madinah.
- Chairman of the Europe and Americas Committee at the Deanship of Admissions and Registration at the Islamic University of Madinah.
- Vice Dean of the Center for Scientific Research at the Islamic University of Madinah.
- Acting Director of the Center for Scientific Research at the Islamic University of Madinah.
- Faculty Member at the Islamic University of Madinah.
- Dean of Scientific Research at the Islamic University of Madinah.
- Chief Editor of the Islamic University Journal at the Islamic University of Madinah.
- Member of the Graduate Studies Council at the Islamic University of Madinah.
- Member of the Scientific Council at the Islamic University of Madinah.
- Member of the Scientific Research Committee for the Madinah Prize.

- Member of the Scientific Committee for the Encyclopedia of Imam Muhammad bin Abdul Wahhab and his students at the Ministry of Islamic Affairs.
- General Supervisor of the Madinah International University Project.
- General Supervisor of the Digital Madinah Library Project.
- Instructor at the Prophet's Mosque during Hajj season in Madinah.
- Additionally, he has chaired numerous training courses and seminars and participated in many conferences, seminars, workshops, and lectures both domestically and internationally.

Research and Publications:

- Huquq al-Nabi ﷺ 'ala Ummatihi fi Dawi al-Kitab wal-Sunnah
- Al-Athar al-Marwiyah fi Sifat al-Ma'iyyah
- Al-Sifat al-Ilahiyyah Ta'rifuha, Aqsamuha
- Ru'yat al-Nabi ﷺ li-Rabbihi
- Talib al-'Ilm Bayn Amanat al-Tahammul wa-Mas'uliyyat al-Ada'
- Mu'taqad Ahl al-Sunnah wal-Jama'ah fi Tawhid al-Asma' wal-Sifat
- Mu'taqad Ahl al-Sunnah wal-Jama'ah fi Asma' Allah al-Husna
- Maqalat al-Ta'til wal-Ja'd bin Dirham
- Muqaddimat fi 'Ilm Maqalat al-Firaq
- Mawaqif al-Tawa'if min Tawhid al-Asma' wal-Sifat

He has many other research papers and publications including 13 published books.

For more information: https://mosannefat.net/authors/1

بداية الكتاب

Beginning of the book

Introduction

بسم الله الرحمن الرحيم

In the name of Allah, the Most Gracious, the Most Merciful.

All praise is due to Allah. We praise Him, seek His help, and ask for His forgiveness. We seek refuge in Allah from the evils of ourselves and from our sinful deeds. Whoever Allah guides, there is no one who can misguide him; and whoever Allah leaves astray, there is no one who can guide him. I bear witness that there is no god except Allah, alone without any partners, and I bear witness that Muhammad is His servant and Messenger, entrusted with His revelation, and His proof against His creatures. He is the best of His creation. May Allah's peace and blessings be upon him, his family, his companions, and those who follow them in righteousness until the Day of Judgment.

After that:

Verily, faith in Allah's names, attributes, and actions is half of the gate of faith in Allah, the Almighty. This is because faith in Allah is realised through two fundamental aspects:

Firstly: affirming the Oneness of Allah in His names, attributes, and actions. This is known as "Tawhid al-'Ilmi al-Khabari" (the monotheism of knowledge and information).

Secondly: affirming the Oneness of Allah in His worship, without associating any partners with Him. This is known as "Tawhid al-Irada al-Talabi" (the monotheism of will and intention).

Indeed, both aspects of Tawhid require referring back to the Quran, the Sunnah of the Prophet Muhammad ﷺ, and the understanding of the righteous predecessors

(Salaf). It is through this that a Muslim's creed is safeguarded, which is the source of their success and the reason for their happiness in this world and the Hereafter.

In summary, knowledge of Allah's names, attributes, and actions is the most noble, honourable, and greatest of all knowledge. It forms the foundation of faith, upon which correct belief and the entirety of the message of Islam are built. This Tawhid (monotheism) is the basis of guidance, faith, and the religion itself. True faith cannot be conceived without knowing one's Lord. This knowledge is essential for establishing the core of faith and is critically important for believers, as it ensures the soundness of their hearts, the righteousness of their beliefs, and the integrity of their actions.Understanding Allah's names, attributes, and actions enables believers to distinguish between faith and disbelief, monotheism and polytheism, affirmation and denial. It involves glorifying Allah in a manner befitting His majesty and generosity, as revealed in His words and through His messengers. It encompasses what Allah has attributed to Himself in terms of majesty and honour, while exalting Him from anything that does not befit His greatness.This understanding is achieved through deep contemplation and reflection upon the words of Allah and what He has informed His servants through the tongues of His messengers regarding His names, attributes, and actions, as well as what He has declared Himself free from, which is unbefitting of His perfection and glory.

Since the attribute of "al-Ma'iyyah" (Allah being with us) is one of the established attributes of Allah, as evidenced by Quranic ayaat, Prophetic traditions, and the practices of the early generations (Salaf), I wanted to compile the narrations concerning this attribute. This compilation aims to affirm this attribute, clarify related issues, and respond to objections raised by opponents regarding it.

What prompted me to write on this subject is what I hear from some who occasionally bring up ambiguities regarding the ayaat of Allah's with-ness (Ma'iyyah), particularly by followers of theological discourse (kalam) who do not fundamentally rely on scriptural texts in this matter. They attempt to cling to these ayaat to deny and refute Allah's attribute of elevation, claiming that the ayaat of with-ness imply that Allah, in His essence (dhaat), is everywhere.

They have confused some who lack insight and knowledge of what has been transmitted from the predecessors (Salaf) regarding this issue. They assumed there is a contradiction between the texts, or that the texts support the validity of the claims and corrupt beliefs of the theologian (people of kalam).

To dispel these doubts, refute them, and uphold the truth that deserves to be followed, I present my contribution and offer this service for the sake of truth and its seekers. This involves gathering scattered narrations, discussions, and issues related to this matter, making it easier for students of knowledge to access them in the most straightforward and comprehensive manner possible.

I have proceeded in this research according to the following plan:.

The first topic: Ayaat concerning Allah's with-ness.

The second topic: The statements of the early scholars regarding the interpretation of general ayaat concerning Allah's with-ness.

The third topic: Statements of the early scholars reconciling between the attributes of elevation (al-'uluw) and with-ness (al-ma'iyyah).

The fourth topic: People's statements regarding the attribute of with-ness (ma'iyyah).

And I concluded the research with a conclusion where I mentioned the results of this research.

In the depths of my research, I focused on tracing the transmitted reports from the predecessors of this nation regarding this issue, extracting them from the authoritative books, and arranging them chronologically according to their authors' lifetimes. Despite the effort and fatigue required to delve into the depths of these books, the resulting benefit is greater and more significant.

And this is from two perspectives:

The First: Clarifying the truth in this matter by citing the statements of the scholars regarding the attribute of with-ness (ma'iyyah). This allows the esteemed reader to understand the perspectives of the scholars of this ummah concerning the attribute of with-ness, their interpretations of the ayaat and texts related to it, and their explanations of their understanding thereof.

Thus, in this endeavor, the truth is clarified and assistance is provided to its seekers in understanding and adhering to it.

And the second: Clarifying the invalidity of the statements of those who oppose, and demonstrating their deviation from the statements of the predecessors. It shows that their opinions have no basis in either the scriptural texts or the statements of the scholars of the ummah who are followed and revered for their opinions.

So, the proponents of false beliefs have built their foundation on unstable ground, relying on deceptive claims. When truth scrutinizes them, their falsehood becomes apparent and their corruption exposed.

I hope that I have succeeded, with the help of Allah, in achieving the intended goals of this research, and that it benefits its readers. Allah is the One who grants success and guides to the right path.

First Chapter: Ayaat regarding Ma’iyyah (with-ness)

The attribute of with-ness of Allah (Ma’iyyah) appears in the Quran with two meanings:

First meaning: General with-ness (المعية العامة)

And it has been mentioned in several places in the Quran, which are:

First instance: In (Surah Al-Hadid, 4), Allah the Exalted said:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

{He is the One who created the heavens and the earth in six days; then He established Himself on the Throne. He knows whatever goes into the earth and whatever comes out of it, and whatever descends from the sky and whatever ascends into it. And He is with you wherever you are. And Allah is All-Seeing of what you do.} [Quran 57:4]

The second instance: In (Surah Al-Mujadila, 7), Allah the Exalted said:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} .

{Have you not seen that Allah knows whatever is in the heavens and whatever is in the earth? There is no private conversation of three, but He is their fourth; nor of five but He is their sixth; nor of less than that, nor of more, but He is with them wherever they are. Then He will inform them of what they did on the Day of Resurrection. Indeed, Allah is Knowing of all things.} [Quran 58:7]

The third instance: In (Surah An-Nisa Ayah 108), Allah the Exalted said:

{يَسْتَخْفُونَ مِنَ النَّاسِ وَلا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لا يَرْضَى مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطاً}

{They seek to hide from people but they cannot hide from Allah, and He is with them when they plot by night in words that He does not approve. And Allah encompasses what they do} [Quran 4:128]

And this type of being with (His creation) means that Allah is with all creation through His knowledge, as He is aware of His creation, witnessing them, and knowing them. It is called general because it includes all creation.

The second meaning: Specific (or special) with-ness (المعية الخاصة).

And it has been mentioned in many places in the Quran, including, for example, the following Ayaat:

{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

{Indeed, Allah is with those who fear Him and those who are doers of good.} [Quran 16:128].

{إِنَّ اللَّهَ مَعَ الصَّابِرِينَ}

{Indeed, Allah is with the patient.} [Quran 2:153].

{ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}

{While they both were in the cave, he reassured his companion, "Do not grieve, indeed Allah is with us."} [Quran 9:40]

This refers to the with-ness of awareness, support, and reinforcement, named "specific" because it only pertains to the prophets of Allah and His close servants, distinct from others among creation.

And among what has been mentioned in the Sunnah on this matter is the hadith of Abu Huraira, may Allah be pleased with him, who said: The Prophet ﷺ said,

"يقول الله تعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني"

"Allah the Exalted says: I am as My servant expects Me to be, and I am with him when he remembers Me." [1]

Based on this division in types of with-ness mentioned in the texts, several scholars have noted it in their books. Among those who mentioned it is Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, where he said:

"ولفظ (مع) جائت في القرآن عامة وخاصة، فالعامة في هذه الآية (يقصد آية الحديد) وفي آية المجادلة فافتتح الكلام بالعلم وختمه بالعلم، ولهذا قال ابن عباس والضحاك وسفيان الثوري وأحمد بن حبل: هو معهم بعلمه. وأما "المعية الخاصة" ففي قوله تعالى: {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ} وقوله تعالى لموسى: {إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى} وقال تعالى: {إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا} يعني النبي صلى الله عليه وسلم وأبا بكر رضي الله عنه. فهو مع موسى وهارون دون فرعون، ومع محمد وصاحبه دون أبي جهل وغيره من أعدائه. ومع الذين اتقوا والذين هم محسنون دون الظالمين المعتدين".

"The term (with) in the Quran came in both general and specific forms. The general form is in this ayah (referring to the ayah in Surah Al-Hadid) and in the ayah in Surah Al-Mujadila, where the speech begins and ends with knowledge. Therefore, Ibn Abbas, Al-Dahhak, Sufyan Al-Thawri, and Ahmad ibn Hanbal said: He is with them by His knowledge.

As for the "specific with-ness", it is in His saying: **{Indeed, Allah is with those who fear Him and those who are doers of good} [Quran 16:128]** and His saying to Musa: **{Indeed, I am with you both; I hear and I see} [Quran 20:46]** And He said: **{When he said to his companion, "Do not grieve; indeed Allah is with us."} [Quran 9:40]** referring to the Prophet ﷺ and Abu Bakr (may Allah be pleased with him). Thus, He is with Musa and Harun but not with Pharaoh, and with Muhammad and his companion but not with Abu Jahl and others of his enemies. And with those who fear Him and who are doers of good, but not with the

[1] It was narrated by Al-Bukhari in the Book of Tawheed, under the chapter "The Saying of Allah, the Exalted: {And Allah warns you of Himself}," p. 1551, Hadith number 7405.

wrongdoers and aggressors."[2]

And Imam Ibn Al-Qayyim, may Allah have mercy on him, said:

" ... فمعية الله تعالى مع عبده نوعان عامة وخاصة وقد اشتمل القرآن على النوعين وليس ذلك بطريق الاشتراك اللفظي بل حقيقتها ما تقدم من الصحبة اللائقة"

"The with-ness of Allah, the Exalted, with His servant is of two types: general and specific. The Quran encompasses both types, and this is not by way of verbal equivocation, but rather its reality is as previously mentioned, of the appropriate with-ness."[3]

And he said in another place:

وقال في موضع آخر: " ... فمن المعية الخاصة قوله {إِنَّ اللَّهَ مَعَ الصَّابِرِينَ} ، {إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ} ، {إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ} ، {وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ} ٢، {لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا} ، ومن العامة {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} ، وقوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} الآية"

"Among the specific with-ness, is His saying: **{Indeed, Allah is with the patient} [Quran 2:153]**, **{Indeed, Allah loves the doers of good} [Quran 2:195]** , **{Indeed, Allah is with those who fear Him and those who are doers of good} [Quran 16:128]**, **{And know that Allah is with the righteous} [Quran 2:194]**, **{Do not grieve; indeed Allah is with us} [Quran 9:40]**. And among the general one is: **{And He is with you wherever you are} [Quran 57:4]**, and His saying: **{There is no private conversation among three but He is the fourth of them} [Quran 58:7]**."[4]

And Al-Hafiz Ibn Rajab Al-Hanbali, may Allah have mercy on him, said:

"ومعيته مع أهل طاعته خاصة فهو سبحانه مع الذين اتقوا والذين هم محسنون... فالمعية العامة تقتضي التحذير من علمه واطلاعه وقدرته وبطشه وانتقامه. والمعية الخاصة تقتضي حسن الظن بإجابته ورضاه وحفظه وصيانته".

[2] Majmoo' Al-Fatawa 11/249-250.
[3] Mukhtasar Al-Sawa'iq 2/266.
[4] Mukhtasar Al-Sawa'iq 2/266-267.

"His with-ness with the people of His obedience is specific, as He, exalted be He, is with those who fear Him and those who are doers of good... The general with-ness implies a warning of His knowledge, awareness, power, might, and vengeance. [while] The specific with-ness implies having good expectations of His response, pleasure, protection, and preservation."[5]

Al-Shawkani, may Allah have mercy on him, said in his explanation of the hadith "I am as My servant expects Me to be, and I am with him when he remembers Me":

"فيه تصريح بأن الله تعالى مع عباده عند ذكرهم له، ومن مقتضى ذلك أن ينظر إليه برحمته، ويمده بتوفيقه وتسديده، فإن قلت: هو مع جميع عباده كما قال سبحانه وتعالى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} ، وقوله جلّ ذكره {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} الآية. قلت: هذه معية عامة، وتلك معية خاصة حاصلة للذاكر على الخصوص بعد دخوله مع أهل المعية العامة، وذلك يقتضي مزيد العناية ووفور الإكرام له والتفضل عليه، ومن هذه المعية الخاصة ما ورد في كتابه العزيز من كونه مع الصابرين، وكونه مع الذين اتقوا، وما ورد هذا المورد في الكتاب العزيز أو السنة، فلا منافاة بين إثبات المعية الخاصة و إثبات المعية العامة"

"In this, is a declaration that Allah, the Exalted, is with His servants when they remember Him. From this follows that He looks upon them with His mercy, grants them success and guidance. If it is said: He is with all His servants as He said, exalted be He, **{And He is with you wherever you are} [Quran 57:4]**, and His saying, **{There is no private conversation among three but He is the fourth of them} [Quran 58:7]**." Then I say: This is a general with-ness, and that is a specific with-ness which is attained by the one engaged in remembrance, after their entry into the general with-ness. This necessitates increased care, plentiful honour, and favouring of them. Among these specific with-ness is what is mentioned in His Noble Book of His being with the patient and with those who fear Him. Whatever comes from this source in the Noble Book or the Sunnah, there is no contradiction between affirming specific with-ness and affirming general with-ness.[6]

And Sheikh Abdul Rahman bin Nasir al-Saadi, may Allah have mercy on him, said:

[5] Fath Al-Bari by Ibn Rajab, 2/334.
[6] Tuhfat al-Dhakirin, page 11.

"معية الله التي ذكرها في كتابه نوعان: معية العلم والاحاطة وهي المعية العامة، فإنه مع عباده أينما كانوا. ومعية خاصة، وهي معيته مع خواص خلقه، بالنصرة والعطف والتأييد"

"The with-ness of Allah mentioned in His Book is of two types: the with-ness of knowledge and encompassment, which is the general with-ness, for He is with His servants wherever they may be. And there is the specific with-ness, which is His with-ness with the special people from His creation, with support, kindness, and reinforcement."[7]

These are some quotations that I have presented by way of example, not exhaustively, to prove the authenticity of this classification and that it has been adopted by the scholars. There are other quotations from various scholars who have all mentioned this classification of with-ness, but I have omitted them for brevity. My intention is to highlight that this classification appears in the statements of the scholars.

[7] Taysir Al-Karim Ar-Rahman(Tafsir al Sa'di), page. 14.

Second Chapter : The statements of the Salaf in the interpretation of the ayaat of general with-ness.

The scholars of Ahl al-Sunnah, century after century and generation after generation, have consistently interpreted the ayaat of with-ness as referring to the with-ness of knowledge and awareness. The quotations I will present in this topic include a number of the prominent figures and leaders of the ummah, including those from the preferred centuries, and the leading scholars of jurisprudence, hadith, and tafsir.[8]

So how can a Muslim be content to abandon the statements of these scholars in favour of the statement of someone who argues based on their own opinion?

Many scholars have transmitted the consensus of the scholars of the Salaf on their interpretation of the ayaat of general with-ness as referring to the with-ness of knowledge. I will present here what I have come across of their interpretations of these ayaat so that the true position on this issue becomes clear to you.

The purpose of presenting this large number of quotes is to refute the claim held by those who oppose the belief of the Salaf on this issue and the issue of Allah's elevation (uluw), which is closely related to the issue of with-ness. They have put forth a claim that is weaker than a spider's web, which is their assertion that the ayaat of general with-ness mean that Allah is with us in His essence in every place. Exalted is Allah above what they say, a great exaltation.

And the reader of this section will find that their interpretation was not upheld by any of the Salaf or the reputable scholars, nor even by a number of the early Ash'aris, including Abu al-Hasan al-Ash'ari to whom they attribute themselves. Al-Ash'ari and his early followers agreed with the Salaf in interpreting the ayaat of general

[8] In this section, I will also present the statements of some Ash'aris and others, as they agreed with the truth on this matter. This should not be understood as considering them part of Ahl al-Sunnah in the specific sense. Citing their statements is a practice followed by Shaykh al-Islam Ibn Taymiyyah in his "Al-Fatwa Al-Hamawiyya," Ibn al-Qayyim in "Ijtima' Al-Juyush Al-Islamiyya," and Al-Dhahabi in his books "Al-Uluw" and "Al-Arsh," among other scholars.

with-ness as referring to the with-ness of knowledge and awareness.

The proponents of this claim are refuted by what we will present of the statements from multiple sources.

Among these reasons is that if this claimant is driven by his fanaticism for a particular school of thought or group to say what he has said, such as affiliating with one of the four schools of thought or the Ash'ari creed, then if he claims to follow one of the well-known jurisprudential schools among Muslims, he will find from the statements of those imams, their major students, and the scholars affiliated with them, what proves that he is contradicting them in belief, even if he claims to follow them in jurisprudential matters. Consequently, he will realise the true separation that exists between the imams of the jurisprudential schools and their students, and the prominent scholars in their schools and the later followers who claim to be their followers primarily in belief, which is far more important than merely imitating them in jurisprudential matters. So where is this alleged following?!! If they were to rid themselves of fanaticism and desires and look with the eyes of truth and fairness, they would certainly know that they are not followers but rather opponents.

If this fanatic adheres to Ash'ari beliefs, they will realise from the evidences we have cited from the early Ash'ari scholars that they do not agree with the later ones in their claims. This assertion is indeed a false creed that the later ones adopted, who were originally Jahmis when it comes to this issue, received from the ancient Jahmiyyah and Mu'tazilites.

After that, there remains no argument or rather claim for those who adhere to the false interpretation they have adopted.

Now is the time to begin presenting the evidences, starting with:

1 - The statement of Ibn Abbas رضي الله عنه :

أخرج ابن أبي حاتم عن ابن عباس في قوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} قال: "عالم بكم أينما كنتم".

Ibn Abi Hatim reported from Ibn Abbas regarding the ayah **{He is with you wherever you are} [Quran 57:4]** : "He knows about you wherever you are".[9]

2 - The statement of Al-Dahak bin Muzahim[10] رحمه الله (d.100+) :

عن مقاتل بن حيان عن الضحاك في قوله عز وجل {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ} قال: "هو فوق العرش وعلمه معهم أينما كانوا."

From Muqatil bin Hayyan, from Al-Dahhak regarding the ayah **{No private conversation takes place among three but that He is the fourth, nor among five but that He is the sixth} [Quran 58:7]**: "He is above the Throne, and His knowledge is with them wherever they are."[11]

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[9] It was included by Al-Suyuti in Al-Durr Al-Manthur 6/171

[10] Al-Dahhak bin Muzahim Al-Hilali, Abu Muhammad or Abu Al-Qasim, Al-Khurasani, one of the leading interpreters of the Qur'an, trustworthy but frequently narrated in mursal, from the fifth, died after the year 100 AH. The four Sunan compilers have reported from him. "Al-Taqreeb" (p. 459).

[11] It was connected by Ahmad in "Al-Sunnah" (p. 71), by Abu Dawud in "Al-Masa'il" (p. 263), by Ibn Abi Hatim as mentioned in "Majmoo' Al-Fatawa" (5/495), by Ibn Jarir in his Tafsir (28/12-13), by Abdullah bin Ahmad in "Al-Sunnah" (1/304, No. 592 and No. 595), by Al-Ajurri in "Al-Shari'ah" (3/1079, No. 655), by Ibn Battah in "Al-Ibanah" (The refutation of the Jahmiyyah) (3/152-153, No. 109), by Al-Lalakai in "Sharh Usul I'tiqad Ahl al-Sunnah" (3/400, No. 670) from Muqatil, by Ibn Abi Ya'la in "Al-Tabaqat" (1/252), by Al-Bayhaqi in "Al-Asma' wa al-Sifat" (2/341-342, No. 909), cited by Ibn Abdul Barr in "Al-Tamhid" (7/139), cited by Ibn Qudamah in "Ithbat Sifat al-'Uluw" (p. 113), by Ibn Taymiyyah in "Sharh Hadith al-Nuzul" (p. 126), cited by Al-Dhahabi in "Al-'Uluw" (p. 98-99) who said: "It was narrated by Abu Ahmad Al-'Assal, Abu Abdullah Ibn Battah, and Abu Umar Ibn Abdul Barr with a good chain. Muqatil is trustworthy and an Imam", in "Al-Arsh" (2/155, No. 136, 137), by Ibn Al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 131, and p. 257), and also cited as in "Mukhtasar al-Sawa'iq" (2/112) where he said: "It is authentically reported from Al-Dahhak."

3 - The statement of Muqatil bin Hayyan[12] رحمه الله (d.-150) :

قال في قوله تعالى {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} قال: "هو على العرش ولا يخل شيء من علمه"

He said regarding the ayah **{No private conversation takes place among three but that He is the fourth...}[Quran 58:7]** : "He is on the Throne, and nothing escapes His knowledge."[13]

4 - The statement of Abu Hanifa رحمه الله (d.150) :

قال نعيم بن حماد: سمعت نوح بن أبي مريم يقول: كنا عند أبي حنيفة رحمه الله أول ما ظهر، (أي أمر الجهم بن صفوان) إذ جاءته امرأة من ترمذ كانت تجالس جهما، فدخلت الكوفة، فأظنني أقل ما رأيت عليها عشرة ألاف من الناس، تدعو إلى رأيها، فقيل لها إن رجلا هاهنا قد نظر في المعقول يقال له أبو حنيفة، فأتته وقالت: أنت الذي تعلم الناس المسائل وقد تركت دينك، أين إلهك الذي تعبده؟ فسكت عنها، ثم مكث سبعة أيام لا يجيبها، ثم خرج إلينا وقد وضعكتابا أن الله في السماء دون الأرض، فقال له رجل: أرأيت قول الله تعالى {وَهُوَ مَعَكُمْ} قال: "هو كما تكتب إلى الرجل إني معك وأنت غائب عنه"

Nuaim bin Hammad said: I heard Nuh bin Abi Maryam say: We were with Abu Hanifa, may Allah have mercy on him, when the issue of Jahm bin Safwan first appeared. A woman from Tirmidh, who used to attend Jahm's gatherings, came to Kufa. I think I saw at least ten thousand people with her, calling to her view. She was told that there was a man here who has studied rational thought, named Abu Hanifa. She came to him and said: "Are you the one who teaches people issues, and have left your religion? Where is your God whom you worship?" He remained silent and did not answer her for seven days. Then he came out to us, having written a book stating

[12] Muqatil bin Hayyan Al-Nabti, Abu Bastam Al-Balkhi Al-Khazzaz, a freed slave of Banu Bakr bin Wa'il, was trustworthy and virtuous. Al-Azdi was mistaken in his claim that Waki' considered him a liar; rather, Al-Azdi was referring to Muqatil bin Suleiman. He was from the sixth generation and died before the year 150 AH in India. Muslim reported from him and the four Sunan compilers too. "Tahdhib al-Tahdhib" (10/277), "Al-Taqreeb" (968).

[13] It was narrated by Al-Lalakai in "Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah" (3/400, No. 670), cited by Al-Dhahabi in "Al-'Uluw" (p. 102), in "Al-Arba'in" (p. 64, No. 47), and in "Al-'Arsh" (2/184, No. 159, 2/191, No. 165).

that Allah is in the sky above and not on earth. A man asked him: "What about Allah's saying **{And He is with you} [Quran 57:4]** ?" He replied: "It is like when you write to someone saying, 'I am with you,' while you are actually far from him."[14]

5 - The statement of Sufyan Al-Thawri رحمه الله (d.162) :

عن معدان، قال سألت سفيان الثوري عن قول الله عز وجل {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} قال: "علمه".

From Ma'dan: I asked Sufyan al-Thawri about the saying of Allah Almighty, **{And He is with you wherever you are.} [Quran 57:4]** He said, "His knowledge."[15]

6 - The statement of Imam Malik رحمه الله (d.172) :

قال عبد الله بن أحمد حدثني أبي رحمه الله قال حدثنا سريج بن النعمان أخبرني عبد الله بن نافع قال: كان مالك بن أنس رحمه الله يقول: "من قال القرآن مخلوق يوجع ضرباً ويحبس حتى يموت"، وقال مالك رحمه الله: "الله عز وجل في السماء، وعلمه في كل مكان" وتلا هذه الآية {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ} وعظم عليه الكلام في هذا واستشنعه.

Abdullah bin Ahmad reported to me from my father, may Allah have mercy on him, who said: Surayj bin al-Nu'man informed me, who narrated from Abdullah bin

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[14] Narrated by al-Bayhaqi in al-Asma' wal-Sifat (2/383).
Mentioned by al-Dhahabi in al-'Uluw (p. 101), and in al-'Arsh (2/174, no. 151).
Mentioned by Ibn al-Qayyim in Ijtima' al-Juyush al-Islamiyah (pp. 137-138), with a very weak chain because Nu'aim bin Abi Maryam is considered a liar and unreliable.

[15] Narrated by Al-Bukhari in "Khalq Af'al al-'Ibad" (p. 8).
Narrated by Abdullah bin Imam Ahmad in "As-Sunnah" (vol. 1, pp. 306-307, hadith no. 597).
Al-Ajurri in "Ash-Shari'ah" (vol. 3, p. 1078, no. 654).
Ibn Battah in "Al-Ibanah" (the Refutation of Jahmiyyah) (vol. 3, pp. 154-155, no. 111).
Al-Lalika'i in "Sharh Usul I'tiqad Ahl as-Sunnah" (vol. 3, p. 401, no. 672).
Al-Bayhaqi in "Al-Asma' wa As-Sifat" (vol. 2, p. 341, no. 908).
Ibn 'Abd al-Barr in "At-Tamhid" (vol. 7, p. 139, 142).
Ibn Qudamah in "Ithbat Sifat al-'Ulūw" (p. 115-116, no. 94 and p. 113, no. 89).
Adh-Dhahabi in "Al-'Ulūw" (p. 103), and in "Al-Arba'een" (p. 63-64, no. 46), and in "Siyar A'lam an-Nubala" (vol. 7, p. 274), and in "Al-'Arsh" (vol. 2, p. 183, no. 158).

Nafi', who said: Malik bin Anas, may Allah have mercy on him, used to say, "Whoever says the Quran is created should be beaten and imprisoned until he dies." Malik, may Allah have mercy on him, also said, "Allah, exalted and glorified is He, is above the heavens, and His knowledge is in every place." He recited this ayah, "**{No private conversation takes place among three but He is the fourth, nor among five but He is the sixth} [Quran 58:7]**." He criticized Kalam (theological rhetoric) and found it abhorrent.[16]

7 - The statement of Nu'aim bin Hammad al Khuza'i[17] رحمه الله (d.228) :

قال أحمد بن منصور الرمادي سمعت نعيم بن حماد الخزاعي في قوله {وَهُوَ مَعَكُمْ} : "أنه لا يخفى عليه خافية بعلمه، ألا ترى قوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} الآية، أراد أنه لا يخفى عليه خافية"

Ahmad ibn Mansur al-Ramadi reported: "I heard Nu'aim ibn Hammad al-Khuza'i said concerning Allah's statement **{And He is with you} [Quran 57:4]** : 'That nothing is hidden from Him in His knowledge. Do you not see His statement **{There is no private conversation of three except that He is the fourth} [Quran**

[16] Abu Dawood in "Masail Imam Ahmad" (p. 263), published by Dar al-Ma'arif.
Abdullah bin Imam Ahmad in "al-Sunnah" (1/106-107, no. 11, and 1/280, no. 532).
Al-Ajurri in "al-Shari'ah" (3/1076-1077, nos. 652-653).
Ibn Battah in "al-Ibanah" (the refutation against the Jahmiyyah) (3/153, no. 110).
Al-Lalika'i in his Sharh Usul I'tiqad Ahl al-Sunnah (3/401, no. 672).
Ibn 'Abd al-Barr in "al-Tamhid" (7/138).
Al-Qadi 'Iyad in "Tartib al-Madarik" (2/43).
Ibn Taymiyyah in "Majmu' al-Fatawa" (5/183) and "Daru' Ta'arudh al-'Aql wa al-Naql" (6/262), affirming their authenticity.
Al-Dhahabi in "al-'Uluw" (p. 103), "Siyar A'lam al-Nubala'" (8/101), mentioning them in "al-Arsh" (2/178, no. 155).
Ibn al-Qayyim as in "Mukhtasar al-Sawa'iq" (2/213), stating that they were mentioned by al-Tilimsani, Ibn 'Abd al-Barr, Abdullah bin Ahmad, and others. Al-Albani authenticated it in "Mukhtasar al-'Uluw" (p. 140).

[17] Nu'aim ibn Hammad ibn Muawiya ibn al-Harith al-Khazai, Abu Abdullah al-Marwazi, resident of Egypt, known for his truthfulness but prone to errors, a faqih, well-learned in Islamic inheritance laws, from the 10th . He passed away in the year 228 AH. Muhaddithin who narrated from him include Bukhari, Abu Dawood, Tirmidhi, and Ibn Majah. "Al-Taqrib" (1006).

58:7] ? It means that no secret is hidden from Him.'"[18]

8 - The statement of Ali bin al-Madini رحمه الله (d.234) :

سئل عن قوله تعالى {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} فقال: اقرأ ما قبله {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ}.

He was asked about the saying of Allah, **{There is no private conversation of three except that He is the fourth of them} [Quran 58:7]**. He replied: "Read what comes before it, **{Have you not seen that Allah knows...} [Quran 58:7]**"[19]

9 - The statement of Ishaq ibn Rahawayh رحمه الله (d.238) :

قال حرب بن إسماعيل: قلت لإسحاق بن راهويه في قول الله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} كيف تقول فيه؟ قال: "حيث ما كنت فهو أقرب إليك من حبل الوريد، وهو بائن من خلقه".

Harb ibn Ismail said: I asked Ishaq ibn Rahwayh about the saying of Allah, **{There is no private conversation of three but He is the fourth}[Quran 58:7]** . How do you interpret it? He replied: "Wherever you are, He is closer to you than your jugular vein, and He is separate from His creation."[20]

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[18] Narrated by Ibn Battah in Al-Ibanah (The refutation of Al-Jahmiyyah) (3/146, No. 106). Al-Dhahabi mentioned it in Al-Uluw (p. 126), in Siyar A`lam al-Nubala' (10/611), in Al-Arba'in fi sifat rabb al 'alameen (p. 64, no. 48), and in Al-Arsh (2/238, no. 208). Ibn al-Qayyim mentioned it in Ijtima Juyush al-Islamiyyah (p. 221). Al-Albani said in Mukhtasar Al-Uluw (p. 184): The chain of transmission is authentic.

[19] Al-Dhahabi mentioned it in "Al-'Uluw", see the summary on pages 188-189.
Ibn al-Qayyim also mentioned it in "Ijtima' al-Juyush al-Islamiyah" (p. 234).

[20] Narrated by Ibn Battah in "Al-Ibanah" (the Refutation of the Jahmiyyah) (3/161, no. 118).
Mentioned by Al-Dhahabi in "Siyar A'lam al-Nubala'" (11/370), and in "Al-'Arsh" (2/245, no. 217). Also mentioned in "Al-'Uluw" (p. 131), attributing it to Al-Khallal in "Al-Sunnah" .Cited by Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 226).
Al-Albani said in "Mukhtasar al-'Uluw" (191, no. 233): (I said: Al-Harawi also narrated it in "Dhamm al-Kalam" (6/120/1) from Harb with a similar wording).

10 - The statement of Imam Ahmad رحمه الله (d.241) :

قال أبو طالب سألت أحمد بن حنبل عن رجل قال: إن الله معنا، وتلا {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} . قال: "قد تجهم هذا، يأخذون بآخر الآية، ويدعون أولها هلا قرأت عليه {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ} فالعلم معهم، وقال في سورة (ق) {وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} فعلمه معهم".

Abu Talib said: I asked Ahmad ibn Hanbal about a man who said: "Indeed, Allah is with us," and recited, **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**. He replied: "This man has adopted the Jahmi belief; they take the last part of the ayah and leave the first part. Why didn't you recite to him: **{Do you not see that Allah knows?} [Quran 58:7].** So, [it is] knowledge which is with them. And in Surah Qaf, **{We know what his soul whispers to him, and We are closer to him than his jugular vein} [Quran 50:16]** , so His knowledge is with them."[21]

قال المروزي: قلت لأبي عبد الله أحمد بن حنبل، إن رجلا قال: أقول كما قال الله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} ، أقول هذا ولا أجاوزه إلى غيره. فقال أبو عبد الله: "هذا كلام الجهمية". قلت: فكيف نقول؟ قال: {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ} , علمه في كل مكان وعلمه معهم" ثم قال: "أول الآية يدل على أنه علمه"

Al-Marwazi said: I asked Abu Abdullah Ahmad ibn Hanbal, about a man who said: "I say as Allah says, **{There is no private conversation of three but that He is the fourth}, and I say this without going beyond it to anything else} [Quran 58:7]**". Abu Abdullah (Imam Ahmad) replied: "This is the speech of the Jahmiyyah." I asked: "So, how do we say it?"
He replied: "**{There is no private conversation of three but that He is the fourth of them, nor are there five but that He is the sixth} [Quran 58:7]** , His knowledge is in every place, and His knowledge is with them."

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[21] Narrated by Ibn Battah in Al-Ibanah (The refutation of Al-Jahmiyyah), (3/159-160, No. 116).
Al-Qadi cited it in Ibtal Al-ta'weelat (2/289, No. 286).
Al-Dhahabi mentioned it in Al-Uluw (p. 130), and in Al-Arba'in (pp. 64-65, no. 49). Ibn al-Qayyim mentioned it in Ijtima Juyush al-Islamiyyah (pp. 200-201).

Then he said: "The beginning of the ayah indicates that it is His knowledge."[22]

قال حنبل: قلت لأبي عبد الله ما معنى قوله {وَهُوَ مَعَكُمْ} ، و {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} ؟. قال: "علمه محيط بالكل، وربنا على العرش بلا حد ولا صفة".

Hanbal said: I asked Abu Abdullah (Imam Ahmad), "What is the meaning of His statement, **{And He is with you}[Quran 57:4]** and **{There is no private conversation of three but that He is the fourth}[Quran 58:7]** ?" He replied, "His knowledge encompasses everything, and our Lord is on the Throne without any limit or description."[23]

قال أحمد بن جعفر الفارسي الإصطخري: قال أبو عبد الله أحمد بن محمد بن حنبل: "هذه مذاهب أهل العلم وأصحاب الأثر وأهل السنة المتمسكين بعروقها، المعروفين بها المقتدى بهم فيها من لدن أصحاب النبي صلى الله عليه وسلم إلى يومنا هذا وأدركت من أدركت من علماء أهل الحجاز والشام وغيرهم عليها، فمن خالف شيئا من هذه المذاهب أو طعن فيها أو عاب قائلها، فهو مبتدع خارج من الجماعة زائل عن منهج السنة وسبيل الحق".

ثم ساق الإمام أحمد أقوالهم في العقيدة إلى أن قال: "وخلق سبع سموات بعضها فوق بعض، وسبع أراضين بعضها أسفل من بعض، وبين الأرض العليا والسماء الدنيا مسيرة خمسمائة عام، وبين كل سماء إلى سماء مسيرة خمسمائة عام، والماء فوق السماء العليا السابعة، وعرش الرحمن عز وجل فوق الماء، والله عز وجل على العرش، والكرسي موضع قدميه، وهو يعلم ما في السموات والأرضين السبع وما بينهما، وما تحت الثرى، وما في قعر البحار، ومنبت كل شعرة وشجرة، وكل زرع وكل نبات، ومسقط كل ورقة، وعددكل كلمة، وعدد الحصى والرمل والتراب، ومثاقيل الجبال، وأعمال العباد وآثارهم وكلامهم وأنفاسهم، ويعلم كل شيء، وهو على العرش فوق السماء السابعة، ودونه حجب من نور ونار وظلمة وما هو أعلم به. فإن احتج مبتدع ومخالف بقول الله عز وجل {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} وبقوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} وبقوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} إلى قوله {إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا} ونحو هذا من

[22] Narrated by Ibn Battah in Al-Ibanah (The refutation of Al-Jahmiyyah), (3/160-161, No. 117).
Al-Dhahabi cited it in Al-Uluw (p. 130).
Ibn al-Qayyim mentioned it in Ijtima Juyush Al-islamiyyah (201)

[23] Reported by al-Lalaka'i in "Sharh Usul I'tiqad Ahl al-Sunnah wal-Jama'ah" (3/402, no. 675).
It was also cited by Ibn Qudamah in "Ithbat Sifat al-Uluw" (p. 116, no. 95).
By al-Dhahabi in "al-Uluw" (p. 130), "al-Arba'in fi Sifat Rabb al-'Alamin" (p. 65, no. 50), and "al-`Arsh" (2/245, no. 218, 219, 220).
Ibn Taymiyyah included it in "Majmu' al-Fatawa" (5/496), and Ibn al-Qayyim mentioned it in "Ijtima' al-Juyush al-Islamiyyah" (p. 200) attributing it to al-Lalaka'i.

متشابه القرآن فقل: إنما يعني بذلك العلم، لأن الله تعالى على العرش فوق السماء السابعة العليا ويعلم ذلك كله وهو بائن من خلقه لا يخلو من علمه مكان".

Ahmad ibn Ja'far al-Farisi al-Istakhri said: Abu Abdullah Ahmad ibn Muhammad ibn Hanbal said, "These are the doctrines of the people of knowledge, the followers of hadith, and the people of the Sunnah who adhere to its roots, are known for it, and are followed in it from the time of the Companions of the Prophet ﷺ to this day. I have met scholars from the Hijaz, Sham, and others who uphold it. Whoever opposes any of these doctrines, criticises it, or discredits its proponents is an innovator, deviating from the community, and straying from the path of the Sunnah and the way of truth."

Then Imam Ahmad detailed their beliefs in creed, saying, "Allah created seven heavens, one above the other, and seven earths, one beneath the other. Between the highest earth and the lowest heaven is a distance of five hundred years, and between each heaven is a distance of five hundred years. Above the highest seventh heaven is water, and above the water is the Throne of the Most Merciful. Allah, exalted is He, is on the Throne. The Kursi (Footstool) is the place of His Feet, and He knows what is in the seven heavens and the seven earths, and what is between them, and what is beneath the soil, and what is in the depths of the seas, and the origin of every hair, tree, plant, and crop, and the fall of every leaf, and the number of every word, and the number of pebbles, sand, and dust, the weight of mountains, and the deeds of the servants, their footprints, their speech, and their breaths. He knows everything. He is on the Throne above the seventh heaven, and beneath Him are veils of light, fire, and darkness, and what He knows best.

If an innovator or opponent argues with the ayah of Allah, **{And We are closer to him than his jugular vein} [Quran 50:16]**, or His saying, **{And He is with you wherever you are} [Quran 57:4]**, or His saying, **{There is no private conversation of three but that He is the fourth} [Quran 58:7]**, to **{He is with them wherever they are} [Quran 58:7]**, and similar ayaat from the ambiguous parts of the Quran, say: He means by this, His knowledge. For Allah, the Most High, is on the Throne

above the highest seventh heaven, and He knows all of this. He is distinct from His creation; no place is devoid of His knowledge."[24]

11 - The statement of Abdullah bin Muslim bin Qutaybah[25] رحمه الله (d.276) :

قال الإمام أبو محمد عبد الله بن مسلم بن قتيبة في كتاب "تأويل مختلف الحديث" له:

"نحن نقول في قوله {مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} إنه معهم يعلم ما هم عليه، كما تقول للرجل وجّهته إلى بلد شاسع، احذر التقصير فإني معك، تريد أنه لا يخفى عليَّ تقصيرك، وكيف يسوغ لأحد أن يقول: إنه سبحانه بكل مكان على الحلول فيه مع قوله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ومع قوله {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} كيف يصعد إليه شيء هو معه، وكيف تعرج الملائكة إليه وهي معه، ولولا أن هؤلاء رجعوا إلى فطرهم، وما ركبت عليه خِلَقُهم من معرفة الخالق لعلموا أن الله هو العلي وهو الأعلى، وأن الأيدي ترتفع بالدعاء إليه، والأمم كلها عجميها وعربيها، تقول: إن الله في السماء. ما تركت على فطرها".

Imam Abu Muhammad Abdullah ibn Muslim ibn Qutaybah said in his book "Ta'wil Mukhtalif al-Hadith":

"We say regarding His statement, **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**, that it means He is with them, knowing what they are doing. This is similar to saying to someone you have sent to a distant place, 'Be careful not to fall short, for I am with you,' meaning that their shortcomings will not be hidden from you. How could anyone say that He, glorified be He, is physically present in every place, given His statement **{The Most Merciful rose over the Throne} [Quran 20:5]** and His statement **{To Him ascend good words} [Quran 35:10]**? How could something ascend to Him if He is already with it, and how could the angels ascend to Him if He is already with them? If these people would return to their innate nature and the way they were created to

[24] Tabaqat al-Hanabila (1/24).

[25] Abdullah bin Muslim bin Qutaybah Al-Dinawari, Abu Muhammad, the imam, the Hafiz and the writer, one of the many authors. He was born in Baghdad in the year (213 AH), and died there in the year (276 AH). Among his books are: Al-Ma'arif, Adab Al-Katib, Ta'wil Mukhtalif al-Hadith, and others. "Tareekh Baghdad" (10/170), Siyar (13/296).

recognize their Creator, they would know that Allah is the Most High and the Exalted, that hands are raised in supplication to Him, and that all nations, whether Arabic-speaking or otherwise, say that Allah is in the heavens. This is what their innate nature has not been altered from."[26]

12 - Statement of Imam Al-Darimi رحمه الله (d.280) :

قال في كتابه "الرد على الجهمية" باب -استواء الرب تبارك وتعالى على العرش، وارتفاعه إلى السماء وبينونته من الخلق:

"فاحتج بعضهم فيه بكلمة زندقة استوحش من ذكرها وتستر آخر من زندقة صاحبه فقال: قال تعالى {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} قلنا: هذه الآية لنا عليكم لا لكم، إنما يعني أنه حاضر كل نجوى، ومع كل أحد من فوق العرش بعلمه، لأن علمه بهم محيط، وبصره فيهم نافذ، لا يحجبه شيء عن علمه وبصره، ولا يتوارون منه بشيء، وهو بكماله فوق العرش بائن من خلقه {يَعْلَمُ السِّرَّ وَأَخْفَى} ، أقرب إلى أحدهم من فوق العرش من حبل الوريد، قادر على أن يكون له ذلك، لأنه لا يبعد عن شيء ولا يخفى عليه خافية في السموات ولا في الأرض، فهو كذلك رابعهم، وخامسهم، وسادسهم، لا أنه معهم بنفسه في الأرض كما ادعيتم، وكذلك فسرته العلماء.."

In his book "Al-Radd 'ala al-Jahmiyyah" under the chapter "The Lord's Rising over the Throne, His Elevation to the Heavens, and His Separation from Creation," he said:

"Some of them argued with a word of heresy that they found abhorrent to mention, and another concealed their heresy by saying: Allah, the Most High, says, **{Do you not see that Allah knows what is in the heavens and what is on the earth? There is no private conversation of three but that He is the fourth of them, nor of five but that He is the sixth of them, nor fewer than that nor more, except that He is with them wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing} [Quran 58:7]**.

[26] Look in the book "Ta'wil Mukhtalif al-Hadith" (pp. 182-183), and in "Al-`Arsh" by al-Dhahabi (2/271, no. 236).

We say: This ayah is in our favour against you, not for you. It means that He is present with every private conversation, and with everyone from above the Throne with His knowledge, because His knowledge encompasses them, His sight penetrates them, nothing can hide from His knowledge and sight, and they cannot conceal anything from Him. He is entirely above the Throne, separate from His creation, **{He knows the secret and what is even more hidden} [Quran 20:7]**. He is closer to any one of them from above the Throne than their jugular vein, capable of being so because nothing is distant from Him, and nothing in the heavens or on the earth is hidden from Him. Thus, He is their fourth, fifth, and sixth, not that He is with them in person on the earth as you claim. This is also how the scholars have interpreted it."[27]

13 - The statement of Muhammad bin Uthman bin Abi Shaybah رحمه الله (d.297)

وقال محمد بن عثمان بن أبي شيبة، في كتاب "العرش" له:

"ذكروا أن الجهمية يقولون: إن ليس بين الله وبين خلقه حجاب، وأنكروا العرش، وأن يكون الله فوقه، وقالوا إنه في كل مكان" وذكر أشياء إلى أن قال: "فسرت العلماء {وَهُوَ مَعَكُمْ} يعني بعلمه، توافرت الأخبار أن الله خلق العرش فاستوى عليه بذاته فهو فوق العرش بذاته، متخلصا من خلقه بائنا منهم".

Muhammad ibn Uthman ibn Abi Shaybah said in his book "Al-`Arsh":

"They mentioned that the Jahmiyyah say that there is no seperation between Allah and His creation, and they denied the Throne, and that Allah is above it, and said that He is in every place." He mentioned various things and then he said, "The scholars have interpreted **{And He is with you} [Quran 57:4]** to mean by His knowledge. Numerous reports affirm that Allah created the Throne and rose over it by His essence. Thus, He is above the Throne by His essence, separate from His creation, distinct from them."[28]

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[27] "Al-Radd 'ala al-Jahmiyyah" (pp. 268-269) within the collection "Aqa'id al-Salaf"

[28] "Al-Arsh" by Ibn Abi Shaybah (pp. 276-292).
It is also cited by al-Dhahabi in "Al-Arsh" (2/264, no. 233).

14 - Statement of Muhamad bin Jarir Al-Tabari رحمه الله (d.310) :

قال في تفسير قوله تعالى {يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} : "يقول: هو شاهد لكم أيها الناس أينما كنتم، يعلمكم ويعلم أعمالكم ومتقلبكم ومثواكم، وهو على عرشه فوق سبع سمواته".

In the interpretation of the ayah **{He knows what enters the earth and what emerges from it and what descends from the sky and what ascends therein. And He is with you wherever you are. And Allah, of what you do, is Seeing} [Quran 57:4]**, He said: "He is a witness to you, O people, wherever you are. He knows you, your deeds, your movements, and your resting places, while He is on His Throne above His seven heavens."[29]

وقال في تفسير قوله تعالى {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ... } الآية: "وعنى بقوله {هُوَ رَابِعُهُمْ} بمعنى مشاهدهم بعلمه وهو على عرشه".

In the interpretation of the ayah **{Do you not see that Allah knows what is in the heavens and what is on the earth...?} [Quran 58:7]**, He said: "And by His saying {He is the fourth of them}, it means He is witnessing them with His knowledge while He is on His Throne."[30]

15 - The statement if AbulHasan Al-Ash'ari[31] رحمه الله (d.324) :

قال في "رسالة إلى أهل الثغر" " ... وأنه يعلم السر وأخفى من السر، ولا يغيب عنه شيء في السموات والأرض حتى كأنه حاضر مع كل شيء، وقد دل الله عز وجل على ذلك في قوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} وفسَّر ذلك أهل العلم بالتأويل أن علمه محيط بهم حيث كانوا".

[29] Tafsir al-Tabari 27/216

[30] Tafsir al-Tabari 28/12

[31] Abu al-Hasan Ali ibn Ismail ibn Abi Bishr al-Ash'ari initially adhered to the Mu'tazilite doctrine. He later repented from Mu'tazilism and adopted the views of the Kullabiyya. Eventually, he returned to the creed of Ahl al-Sunnah in most matters. He passed away in the year 324 AH. See "Tarikh Baghdad" (11/346) and "Siyar A'lam al-Nubala" (15/85).

In His "Risala ila Ahl al-Thaghr," He said: "...and that He knows the secret and what is even more hidden, and nothing in the heavens and the earth is hidden from Him, as if He is with everything. Allah, the Mighty and Majestic, has indicated this in His saying, **{And He is with you wherever you are} [Quran 57:4]**. The scholars of interpretation have explained this to mean that it is His knowledge which encompasses them wherever they are."[32]

16 - The statement of Abu Bakr Al-Ajurri[33] رحمه الله (d.360) :

قال الإمام أبو بكر الآجري الحافظ، في كتاب "الشريعة" له: - باب في التحذير من مذهب الحلولية :

"الذي يذهب إليه أهل العلم، أن الله عز وجل على عرشه، فوق سمواته، وعلمه محيط بكل شيء، قد أحاط علمه بجميع ما خلق في السموات العلى، وبجميع ما في سبع أراضين، يرفع إليه أعمال العباد. فإن قال قائل: إيش يكون معنى قوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} الآية التي احتجوا بها؟. قيل له: علمه، والله عز وجل على عرشه، وعلمه محيط بهم، كذا فسره أهل العلم، والآية يدل أولها وآخرها على أنه العلم، وهو على عرشه، فهذا قول المسلمين".

Imam Abu Bakr al-Ajurri, the hadith scholar, said in his book "Al-Shari'ah" in the chapter on warning against the doctrine of the Hululiyyah (those who believe in divine indwelling):

"The position of the people of knowledge is that Allah, the Mighty and Majestic, is on His Throne above His heavens, and His knowledge encompasses everything. His knowledge has encompassed all that He created in the highest heavens and all that is in the seven earths. The deeds of the servants are raised up to Him. If someone asks: What is the meaning of His statement **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**, the ayah they argue with? It is said to him: It means His knowledge. Allah, the Mighty and Majestic, is on His Throne, and His knowledge encompasses them. This is how the scholars have

[32] Risalah ila Ahl al-Thaghr, p. 234

[33] Muhammad ibn al-Husayn ibn Abdullah, Abu Bakr al-Ajurri, was a jurist, Shafi'i, hadith scholar, and Baghdadi. He passed away in the year 306 AH. He authored many works, including "Akhlaq Hamalat al-Quran," "Akhlaq al-Ulama," "Kitab al-Shari'ah," and others. See "Tarikh Baghdad" (2/243) and "Siyar A'lam al-Nubala" (16/133).

interpreted it, and the beginning and the end of the ayah indicate that it refers to His knowledge. He is on His Throne; this is the belief of the Muslims."[34]

17 - The statement of Ibn Battah Al-Ukbari[35] رحمه الله (d. 387) :

قال الإمام الزاهد أبو عبد الله بن بطة العكبري، في كتاب "الإبانة": باب الإيمان بأن الله على عرشه، بائن من خلقه، وعلمه محيط بخلقه - أجمع المسلمون من الصحابة والتابعين، أن الله على عرشه، فوق سمواته، بائن من خلقه.

Imam al-Zahid Abu Abdullah Ibn Batta al-Ukbari said in his book "Al-Ibanah" under the chapter "Belief that Allah is on His Throne, Separate from His Creation, and His Knowledge Encompasses His Creation": "The Muslims from among the Companions and the Tabi'in (Followers) unanimously agreed (Ijma') that Allah is on His Throne, above His heavens, and separate from His creation."[36]

فأما قوله {وَهُوَ مَعَكُمْ} ، فهو كما قالت العلماء: علمه.

وأما قوله {وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ} معناه: أنه هو الله في السموات، وهو الله في الأرض، وتصديقه في كتاب الله {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ} ، واحتج الجهمي بقوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} ، فقال: إن الله معنا وفينا، وقد فسر العلماء أن ذلك علمه، ثم قال في آخرها {إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ} "

"As for His statement **{And He is with you} [Quran 57:4]**, it means, as the scholars have said, His knowledge.

And as for His statement **{And He is Allah in the heavens and in the earth} [Quran 6:3]**, it means: He is Allah in the heavens, and He is Allah on the earth. This

[34] See "Al-Shari'ah" by al-Ajurri (3/1075-1076).
"Mukhtasar al-Sawa'iq" (2/214).
and it is also cited by al-Dhahabi in "Al-`Arsh" (2/309, no. 252).

[35] Ubayd Allah ibn Muhammad ibn Muhammad ibn Hamdan al-`Ukbari, Abu Abdullah, known as Ibn Battah al-Hanbali, was the author of the famous book "Al-Ibanah." He was a leading imam, a role model, a devout worshipper, a jurist, and a hadith scholar. He passed away in 387 AH at the age of eighty-four. See "Tabaqat al-Hanabilah" (2/114) and "Siyar A'lam al-Nubala" (16/529).

[36] See Al-Ibanah (The refutation of Al-Jahmiyyah), (3/136).
See Mukhtasar Al-Sawaiq (2/214).

is confirmed in the Book of Allah: **{And He is the One who is worshipped in the heaven and worshipped on the earth} [Quran 43:84]**. The Jahmiyyah argued with His statement **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**, saying that Allah is with us and within us. However, the scholars have interpreted that this refers to His knowledge. The ayah concludes with **{Indeed, Allah is Knowing of all things}**."[37]

18 - The statement of Al-Tha'labi[38] رحمه الله (d.427) :

قال في قوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} : "في العلم".

Al-Tha'labi said in his commentary on the ayah **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**: "In [His] knowledge."[39]

19 - The statement of Imam Abu Omar Al-Talamanki[40] رحمه الله (d.429) :

قال في كتابه "الوصول إلى علم الأصول": "وأجمع المسلمون من أهل السنة على أن معنى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} ونحو ذلك من القرآن أن ذلك علمه، وأن الله فوق السموات بذاته مستو على عرشه كيف شاء".

In his book "Al-Wusul ila 'Ilm al-Usul," Al-Thalabi said: "And the Muslims from Ahl al-Sunnah are unanimously agreed that the meaning of **{And He is with you wherever you are} [Quran 57:4]** and similar ayaat in the Quran is that this refers to

[37] Refer to "Al-Ibanah" (The refutation of Al-Jahmiyyah), (3/143-145)

[38] Ahmad ibn Muhammad ibn Ibrahim, Abu Ishaq al-Naysaburi al-Thalabi, was a renowned scholar of Arabic and the author of a famous tafsir (Quranic exegesis). He was a trustworthy hafiz (memorizer of hadith). He passed away in the year 427 AH. See "Al-Ansab" (3/129) and "Siyar A'lam al-Nubala" (17/435).

[39] Al-Dhahabi mentioned this in his book "Al-Arsh" (2/368, no. 281), attributing it to Al-Tha'labi's tafsir titled "Al-Kashf wal Bayan fi Tafsir al-Qur'an," which is a manuscript.

[40] Ahmad ibn Muhammad ibn Abdullah, Abu Umar al-Ma'afiri al-Andalusi al-Talamanki, was an ocean of knowledge, an imam, a reciter of the Quran, a hadith scholar, and a commentator. He passed away in the year 429 AH at nearly ninety years of age. See "Siyar A'lam al-Nubala" (17/566) and "Tabaqat al-Mufassirin" by al-Dawudi (1/77).

His knowledge, and that Allah is above the heavens with His essence, established on His Throne as He wills."[41]

20 - The statement of Abu Zakariyyah Yahya bin Ammar[42] رحمه الله (d.422) :

قال الإمام أبو زكريا يحي بن عمار السجستاني، في رسالته: "لا نقول كما قال الجهمية، إنه مداخل للأمكنة، وممازج لكل شيء ولا نعلم أين هو؛ بل هو بذاته على العرش، وعلمه محيط بكل شيء، وعلمه، وسمعه، وبصره، وقدرته، مدركة لكل شيء، وهو معنى قوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ} ، وهو بذاته على عرشه كما قال سبحانه وكما قال نبيه صلى الله عليه وسلم".

Imam Abu Zakariya Yahya ibn Ammar al-Sijistani said in his treatise: "We do not say, as the Jahmiyyah say, that He penetrates into places and mixes with everything and we do not know where He is; rather, [we say] : He is by His essence on the Throne, and His knowledge encompasses everything. His knowledge, hearing, sight, and power reach everything. This is the meaning of His saying **{And He is with you wherever you are. And Allah, of what you do, is Seeing} [Quran 57:4]**. He is by His essence on His Throne as He, the Exalted, said and as His Prophet ﷺ said."[43]

21 - The statement of Al-Bayhaqi رحمه الله (d.458) :

قال الإمام أبو بكر بن الحسين البيهقي في كتاب "الاعتقاد": "وفي كثير من الآيات دلالة على إبطال قول من زعم من الجهمية أن الله بذاته في كل مكان. وقوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} إنما أراد به بعلمه لا بذاته".

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[41] Refer to "Talbis al-Jahmiyyah" by Ibn Taymiyyah (2/38).
"Dar' Ta'arud al-Aql wal-Naql" (6/250-251).
"Al-`Uluw" by Al-Dhahabi (p. 264).
"Ijtima' al-Juyush al-Islamiyyah" (p. 142).

[42] Abu Zakariya Yahya ibn Ammar al-Shaybani al-Sijistani, the preacher who resided in Herat, was an expert in tafsir (Quranic exegesis) and hadith. He passed away in the year 422 AH. See "Al-`Ibar" (3/151) and "Shadharat al-Dhahab" (2/226).

[43] It was cited by Ibn Taymiyyah in "Majmu' al-Fatawa" (5/191), by al-Dhahabi in "Al-Uluw" (p. 177-178) and in "Kitab al-Arsh" (2/348, no. 266), and briefly by Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 279).

Imam Abu Bakr ibn al-Husayn al-Bayhaqi said in his book "Al-I'tiqad": "And in many ayaat, there is evidence to refute the claim of those among the Jahmiyyah who assert that Allah is, by His essence, in every place. His statement **{And He is with you wherever you are} [Quran 57:4]** means by His knowledge, not by His essence."[44]

22 - The statement of Imam Ibn Abdul Barr رحمه الله (d.463) :

قال: "وأما احتجاجهم بقوله عز وجل {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ} الآية، فلا حجة لهم في ظاهر هذه الآية، لأن علماء الصحابة والتابعين الذين حملت عنهم التأويل في القرآن قالوا في تأويل هذه الآية: هو على العرش، وعلمه في كل مكان، وما خالفهم في ذلك أحد يحتج بقوله".

He said, "As for their argument using the ayah **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**, there is no valid argument for them in the apparent meaning of this ayah, because the scholars among the Companions and the tabi'in, who were entrusted with interpreting the Qur'an, said regarding the interpretation of this ayah: He is above the Throne, and His knowledge encompasses all places. None of them differed in this, and no one can argue against them with his statement."[45]

23 - The statement of Al-Baghawi رحمه الله (d.510) :

قال في قوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} "في العلم".

He said regarding Allah's saying **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**, "in [His] knowledge."[46]

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[44] "Al-I'tiqad" of al-Bayhaqi (p. 112-115).
Mentioned by al-Dhahabi in "al-Uluw" (p. 184-185). And in "al-Arsh"(2/355, no. 271).
[45] Al-Tamheed (7/138-139) and Al-Dhahabi in "Al-Arsh" 2/356, No. 272.
[46] Tafsir Al-Baghawi (4/307). Al-Dhahabi mentions it in "Al-Arsh" (2/368 No. 280/5).

24 - The statement of Qiwam al-Sunnah Abul Qasim Al-Asbahani[47] رحمه الله (d.535) :

قال: "فإن قيل: قد تأولتم قوله عز وجل {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} وحملتموه على العلم. قلنا: ما تأولنا ذلك، و إنما الآية دلت على أن المراد بذلك العلم، لأنه قال في آخرها {إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}".

He said, "If it is said: You have misinterpreted the statement of Allah, exalted be He, **{And He is with you wherever you are} [Quran 57:4]** and you have attributed it to knowledge, we say: We have not interpreted it as such. Rather, the ayah indicates that what is meant by 'with you' is knowledge, because He said at the end of the ayah, 'Indeed, Allah is Knowing of all things.'"[48]

25 - The statement of Abu Muhammad Al-Yamani[49] رحمه الله (from the scholars of 6th century Hijri) :

قال رحمه الله: "وربما نقول ثاني اثنين وثالث ثلاثة ورابع أربعة وأكثر من ذلك، بمعنى العلم والحفظ لا بمعنى الشريك لأنه يقول وقوله الحق {أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا} أي عليم بهم وحفيظ لهم أينما كانوا، لا بمعنى التشريك".

He said, may Allah have mercy on him: "And when we say 'second of two,' 'third of three,' 'fourth of four,' and more than that, it means in knowledge and protection, not in the sense of partnership. For Allah says the truth: **{Do you not see that Allah knows what is in the heavens and what is on the earth? There is no private conversation of three but that He is their fourth, nor of five but that He is their**

[47] Isma'il ibn Muhammad ibn al-Fadl ibn 'Ali al-Qurashi al-Taymi, known as Abu al-Qasim, titled Qiwam al-Sunnah, was a prominent scholar and expert in Quranic interpretation, Hadith, and linguistics. He authored the book "al-Hujjah fi Bayan al-Mahajjah" and passed away in 535 AH. Mentioned in "Shadharaat al-Dhahab" (4/105) and "Al-A'lam" (1/323).

[48] Al-Hujjah fi Bayan Al-Muhajjah 2/291

[49] Abu Muhammad al-Yamani is one of the scholars of the sixth century AH. He is the author of the book "aqaid thalatha wa sab'een firqah". Nothing is known about him except this.

sixth, nor of less than that or more but that He is with them wherever they are} [Quran 58:7], Meaning He is knowledgeable of them and protecting them wherever they may be, not in the sense of partnership."[50]

26 - The statement of Ibn Kathir رحمه الله (d.774) :

قال في تفسير قوله تعالى {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ ... } الآية: "أي مطلع عليهم يسمع كلامهم وسرهم ونجواهم، ورسله أيضاً مع ذلك تكتب ما يتناجون به مع علم الله به وسمعه له كما قال تعالى {أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلاَّمُ الْغُيُوبِ} . ولهذا حكى غير واحد الإجماع على أن مراد بهذه الآية معية علمه تعالى ولا شك في إرادة ذلك".

He said in the interpretation of Allah's saying **{He is with them wherever they may be} (Quran 58:7)** : "That is, He is aware of them, hears their speech, their secrets, and their confidential conversations. His messengers also write down what they whisper to each other, with Allah's knowledge of it and His hearing it, as He said **{Do they not know that Allah knows their secrets and their private conversations, and that Allah is the Knower of the unseen} (Quran 9:78)**. Therefore, it has been narrated by more than one scholar that there is a consensus that what is meant by this ayah is the omnipresence of His knowledge, and there is no doubt intending that."[51]

27 - The statement of Al-Shawkani رحمه الله (d.1250) :

قال في تفسير قوله تعالى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} : "أي بقدرته وسلطانه وعلمه".

He said in the interpretation of Allah's saying **{And He is with you wherever you are} [Quran 57:4]**: "by His power, His authority, and His knowledge."[52]

وقال في تفسير قوله تعالى {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ} الآية: "مستأنفة لتقرير سمو علمه و إحاطته بكل المعلومات ... ومعنى {أَيْنَ مَا كُنْتُمْ} إحاطة علمه بكل تناج يكون منهم في أي مكان من الأمكنة".

[50] `Aqa'id al-Thalath wa-Sab'een Firqa 2/523-524.
[51] Tafsir Ibn Kathir 4/322.
[52] Fath Al-Qadeer 5/166.

He said in the interpretation of Allah's saying **{There is no private conversation among three, but He is the fourth of them} [Quran 58:7] :** "In reference to the eminence of His knowledge and His encompassing of all information... The meaning of {wherever you are} is the encompassing of His knowledge of every private conversation that occurs among them in any place."[53]

قال الشوكاني رحمه الله في شرح حديث "أنا عند ظن عبدي بي، وأنا معه إذا ذكرني" قال: "فيه تصريح بأن الله تعالى مع عباده عند ذكرهم له، ومن مقتضى ذلك أن ينظر إليه برحمته، ويمده بتوفيقه وتسديده، فإن قلت: هو مع جميع عباده كما قال سبحانه وتعالى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} ، وقوله جلّ ذكره {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} الآية.

قلت: هذه معية عامة، وتلك معية خاصة حاصلة للذاكر على الخصوص بعد دخوله مع أهل المعية العامة، وذلك يقتضي مزيد العناية ووفور الاكرام له والتفضل عليه، ومن هذه المعية الخاصة ما ورد في كتابه العزيز من كونه مع الصابرين، وكونه مع الذين اتقوا، وما ورد هذا المورد في الكتاب العزيز أو السنة، فلا منافاة بين إثبات المعية الخاصة و إثبات المعية العامة".

Al-Shawkani, may Allah have mercy on him, said in explaining the hadith "I am as My servant thinks of Me, and I am with him when he mentions Me":

"It explicitly states that Allah, the Exalted, is with His servants when they remember Him. This implies that He looks upon them with mercy, supports them with guidance, and provides them with success. If you say: He is with all His servants as He, the Exalted, said **{and He is with you wherever you are} [Quran 57:4]**, and His saying **{There is no private conversation among three, but He is the fourth of them} [Quran 58:7]**.
I would say: This is a general with-ness, whereas the former is a special with-ness specific to those who remember Him, in addition to the general with-ness. This special with-ness entails additional care, abundant honour, and favour upon them. Among this special accompaniment is what is mentioned in His noble book about being with the patient and those who fear Him. There is no contradiction between affirming the special with-ness and affirming the general with-ness."[54]

[53] Fath Al-Qadeer 5/187.
[54] Tuhfat Al-Zakrin, p. 11

Third Chapter: Narrations and sayings from scholars regarding combining the attributes of Elevation (Uluw') and with-ness (Ma'iyyah).

This confirms the interpretation of the Salaf regarding the ayaat of general "ma'iyyah" (with-ness), explaining that they refer to the with-ness of knowledge and awareness. The Salaf's statements combined affirming the with-ness of knowledge with affirming the attribute of Allah's being above His creation, thereby clarifying that there is no contradiction between the texts affirming Allah's with-ness and those affirming His elevation (Uluw') above His creation.

And the claim of contradiction between the texts affirming Allah's with-ness and those affirming His elevation is one of the misconceptions held by the innovators in this matter. By citing these reports from the Salaf of the Ummah, including the Companions and those who followed them — whose understanding we are commanded to adhere to — any claim of contradiction between the texts of the Qur'an and Sunnah is nullified. This pertains to both the affirmation of Allah's elevation above His creation and the affirmation of His being with His creation through His knowledge.

And in addition to this, these reports explicitly invalidate the claim of those who advocate for a literal (physical) with-ness of Allah. Their claim has no basis in the Qur'an, the Sunnah, or the sayings of any of the Salaf or the Imams of the Ummah.

Here are the narrations regarding this, arranged in chronological order :

1 - The statement of Abdullah bin Mas'ud رضي الله عنه :

وعن عبد الله بن مسعود رضي الله عنه قال: "ما بين السماء القصوى والكرسي خمسمائة عام، وبين الكرسي والماء كذلك، والعرش فوق الماء والله فوق العرش، ولا يخفى عليه شيء من أعمالكم"

On the authority of Abdullah bin Mas'ud, may Allah be pleased with him, He said: "There are five hundred years between the highest sky and the Kursiy (footstool), and between the Kursiy and the water is also five hundred years, and the ('Arsh) Throne is above the water, and Allah is above the Throne, and nothing of your deeds is hidden from Him."[55]

2 - The statement of Ka'b Al-Ahbar[56] رحمه الله :

قال: "قال الله في التوراة: أنا الله فوق عبادي، وعرشي فوق خلقي، وأنا على عرشي، أدبر أمر عبادي، ولا يخفى علي شيء في السماء، ولا في الأرض".

He said: "Allah said in the Torah: I am Allah above my servants, and my throne is above my creation, and I am above my throne, managing the affairs of my servants, and nothing is hidden from me in heaven or on earth."[57]

[55] Reported by Al-Lalakai in Sharh Usul I'tiqad Ahl al-Sunnah wal-Jama'ah (3/395-396, Hadith 659), and by Al-Bayhaqi in Al-Asma' wa al-Sifat (2/186-187), and by Al-Darimi in Al-Radd 'ala al-Jahmiyyah (p. 275 - among the beliefs of the Salaf), and by Ibn Khuzaymah in Al-Tawhid (1/242-243, Hadith 149), and by Al-Tabarani in Al-Kabir (9/228), and by Abu Sheikh in Al-'Azamah (2/688-689, Hadith 279), and by Ibn Abd al-Barr in Al-Tamhid (7/), and by Ibn Qudamah in Ithbat Sifat al-'Uluw (p. 104-105, Hadith 75).
Also mentioned by Al-Dhahabi in Al-'Uluw (p. 64), who attributed it to Abdullah bin Imam Ahmad in Al-Sunnah, Abu Bakr bin al-Mundhir, Abu Ahmad al-Assal, Abu al-Qasim al-Tabarani, Abu Sheikh, Al-Lalakai, Abu Umar al-Talmanki, and Abu Umar bin Abd al-Barr, and said: "Its chain of transmission is authentic."
Also mentioned by Ibn al-Qayyim in Ijtima' al-Juyush al-Islamiyyah (p. 122), and in Mukhtasar al-Sawa'iq (2/210), and by Al-Haythami in Majma' al-Zawa'id (1/86), who attributed it to Al-Tabarani and said: "Its narrators are the narrators of sahih."

[56] Ka'b bin Mani' al-Himyari, Abu Ishaq, converted to Islam during the caliphate of Abu Bakr, may Allah be pleased with him, and died during the caliphate of Uthman, may Allah be pleased with him, having lived over one hundred years. See Al-Kashif (3/9) and Al-Taqreeb (p. 812).

[57] Abu al-Shaykh narrated it in "al-Azama" (2/625-626, Hadith 244).
Ibn Battah in "al-Ibanah - Refutation of the Jahmiyyah" (3/185-186, Number 137).
Abu Nu'aym in "al-Hilyah" (6/7).
Al-Qadi Abu Ya'la cited it in "Ibtal al-Ta'wilat" (Q. 149/b), attributing it to Ibn Battah in "al-Ibanah".
Al-Jilani mentioned it in "al-Ghaniya li Talibi Tariq al-Haqq" (1/57).=
=Al-Dhahabi included it in "al-'Uluw" (p. 92), stating its narrators are trustworthy. Also mentioned in "al-Arsh" (2/143, Number 121).=

3 - The statement of Abdullah bin Al-Mubarak رحمه الله (d.181) :

ثبت عن علي بن الحسن بن شقيق، شيخ البخاري، قال: قلت لعبد الله ابن المبارك كيف نعرف ربنا؟ قال: "في السماء السابعة على عرشه"

وفي لفظ "على السماء السابعة على عرشه، ولا نقول كما تقول الجهمية إنه هاهنا في الأرض".

وقال أيضاً: سألت ابن المبارك: كيف ينبغي لنا أن نعرف ربنا؟. قال: "على السماء السابعة، على عرشه، ولا نقول كما تقول الجهمية إنه هاهنا في الأرض".

It is established from Ali ibn al-Hasan ibn Shaqiq, the teacher of al-Bukhari, who said: I asked Abdullah ibn al-Mubarak, 'How do we know our Lord?' He said, "He is above the seventh heaven, on His Throne."

And in another narration, "Above the seventh heaven, on His Throne. We do not say, as the Jahmiyyah say, that He is here on the earth."

And he also said: I asked Ibn al-Mubarak, 'How should we know our Lord?' He said, "Above the seventh heaven, on His Throne. We do not say, as the Jahmiyyah say, that He is here on the earth."[58]

=Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 129 and 260), stating before that "Abu Nu'aym narrated with an authentic chain from Ka'b" and cited it.
Ibn al-Qayyim also referenced it similarly in "Mukhtasar al-Sawa'iq" (2/373), attributing it to Abu al-Shaykh, Ibn Battah, and others with an authentic chain.
Al-Albani authenticated it in "Mukhtasar al-'Uluw" (p. 128).

[58] "It was narrated by al-Bukhari in 'Khalq Af'al al-'Ibad' (p. 8).
Al-Dhahabi also cited it in 'Al-'Ulūw' (p. 110) and in 'Siyar A'lām al-Nubalā'' (vol. 8, p. 402), and in 'Al-Arsh' (vol. 2, pp. 187, 161, 162).
Ibn Qudamah mentioned it in 'Ithbāt Ṣifat al-'Ulūw' (pp. 117-118, hadith 99, 100).
Ibn Taymiyyah included it in 'Durr Ta'ārudh al-'Aql wa al-Naql' (vol. 6, p. 264), attributing it to al-Bukhari in 'Khalq Af'al al-'Ibad'. He also mentioned it in 'Fatawa Hamawiyyah' (p. 91), stating: '(Narrated by Abdullah bin Ahmad and others with authentic chains from Ibn al-Mubarak).'
It was cited in 'Naqd' T'asīs al-Jahmiyyah' (vol. 2, p. 525) and in 'Al-Arbī'īn' fi Sifat Rabbul 'Alameen (p. 40, hadith 10).
Ibn al-Qayyim narrated it in 'Ijtima' al-Juyūsh al-Islāmiyyah' (pp. 134-135), saying: '(Narrated by al-Dārimī, al-Ḥākim, and al-Bayhaqī among others, with the most authentic chain to 'Alī bin al-Ḥusayn bin Shaqīq).' He mentioned it also in 'Mukhtaṣar al-Ṣawā'iq' (vol. 2, p. 212)."

4 - The statement of Abu Yusuf, companion of Abu Hanifa رحمه الله (d.182) :

جاء بشر بن الوليد إلى أبي يوسف فقال له: "تنهاني عن الكلام وبشر المريسي، وعلي الأحول، وفلان يتكلمون، فقال: وما يقولون؟ قال: يقولون: إن الله في كل مكان. فبعث أبو يوسف فقال: علي بهم، فانتهوا إليهم، وقد قام بشر، فجيء بعلي الأحول والشيخ -يعني الآخر-، فنظر أبو يوسف إلى الشيخ وقال: لو أن فيك موضع أدب لأوجعتك، فأمر به إلى الحبس، وضرب عليا الأحول وطوَّف به".

Bishr ibn al-Walid came to Abu Yusuf and said to him, "You prevent me from Kalam, but Bishr al-Marisi, and Ali al-Ahwal, and so-and-so are speaking [with it].' Abu Yusuf asked, 'What do they say?' He replied, 'They say that Allah is everywhere.' Abu Yusuf then sent a message saying, 'Summon them to me.' When Bishr arrived, Abu Yusuf summoned Ali al-Ahwal and the elderly man (meaning the other person). Abu Yusuf looked at the elderly man and said, 'If you had any sense of propriety, I would have punished you severely.' He then ordered that they be imprisoned, and Ali al-Ahwal was beaten and paraded around."[59]

5 - The statement of Ali bin Asim Al-Wasiti[60] رحمه الله (d.201) :

وقال يحي بن علي بن عاصم : "كنت عند أبي، فاستأذن عليه المريسي، فقلت له: يأبه مثل هذا يدخل عليك! فقال: وماله؟؛ قلت: إنه يقول إن القرآن مخلوق، ويزعم أن الله معه في الأرض، وكلاما ذكرته، فما رأيته اشتد عليه مثل ما اشتد

[59] Ibn Taymiyyah mentioned the story in Majmu' al-Fatawa (5/45), and in Naqd Ta'sees al-Jahmiyyah (2/525-526), attributing it to Ibn Abi Hatim in his book Radd Ala al- Jahmiyyah, and he cited the narration with its chain.
Adh-Dhahabi also mentioned it in al-'Uluw (p. 112).
Ibn al-Qayyim included it in Ijtima' Juyush Al-Islamiyyah (222), saying, 'It is a well-known story narrated by 'Abd al-Rahman bin Abi Hatim.' He also mentioned it in Mukhtasar al-Sawa'iq (2/212), stating, 'Bishr did not deny that Allah is above the Throne; rather, he rejected what the Mu'attilah (deniers) rejected, that His essence is above the Throne.' commentator of at-Tahawiyah mentioned it (p. 323).

[60] Ali ibn Asim ibn Sahib al-Wasiti al-Taymi, a mawla of the Banu Taym, known for his truthfulness despite occasional errors and persistence, associated with accusations of Shi'ism, lived beyond the age of ninety and passed away in 220 AH. Mentioned in "Al-Taqrib" (p. 699) and "Tarikh Baghdad" (11/446).

عليه في القرآن أنه مخلوق، وأنه معه في الأرض".

Ibn Ali ibn Asim[61] said, "I was with my father when al-Marisi sought permission to enter upon him. I said to my father, 'Father, should someone like him be allowed to come in?' He asked, 'Why not?' I said, 'He claims that the Quran is created, and he asserts that Allah is with him on the earth,' and I mentioned other statements.
He said: "I have never seen my father so angry as he was about the issue of the created Quran and Allah being with him on the earth."[62]

6- The statement of Asbagh bin Al-Faraj Al-Maliki[63] رحمه الله (d.225) :

"وهو مستو على عرشه وبكل مكان علمه و إحاطته".

"And He is established over His throne, and His knowledge is in every place and surrounds [all of] it."[64]

7 - The statement of Bishr Al-Hafi رحمه الله (d.227) :

"والإيمان بأن الله على عرشه كما شاء، وأنه عالم بكل مكان، وأن الله يقول، ويخلق، فقوله كن ليس بمخلوق"

And belief that Allah is on His Throne as He wills, and that He has knowledge of every place, and that Allah speaks and creates, so His saying 'Be' is not created.[65]

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[61]Yahya ibn Ali ibn Asim al-Wasiti, he is from the trustworthy ones,he narrated from his father. See "al-Thiqat" by Ibn Hibban (9/258).

[62] Al-Dhahabi mentioned it in "Al-Uluw" (p. 116) and in "Al-Arsh".
Ibn al-Qayyim cited it in "Ijtima' al-Juyush al-Islamiyyah" (p. 216-217) and attributed it to Ibn Abi Hatim

[63] Asbagh bin Al-Faraj bin Saeed bin Nafi', a prominent Maliki jurist in Egypt. Ibn Al-Majshun said: (Egypt has not produced anyone like Asbagh, and he was the writer of Ibn Wahb). He died in the year (225 AH). "wafayat al A'yaan" 1/79, "Al-A'laam" 1/333

[64]Ijtima' al-Juyush al-Islamiyyah, p. 142.
Tahdhib Sunan Abi Dawood, 7/102.

[65] Al-Dhahabi cited it in Al-Uluw (p. 127), and in Al-Arba'in (p. 43). And in Al-Arsh (2/244, No. 216).

8 - The statement of Hammad bin Hannad[66] رحمه الله (d.230) :

قال: "هذا ما رأينا عليه أهل الأمصار وما دلت عليه مذاهبهم فيه، و إيضاح مناهج العلماء وطرق الفقهاء، وصفة السنة وأهلها أن الله فوق السماء السابعة على عرشه بائن من خلقه وعلمه وقدرته وسلطانه بكل مكان".

He said: "This is what we have seen from the people of different regions and what their doctrines indicate, explaining the methodologies of the scholars and the ways of the jurists, and the description of the Sunnah and its adherents: that Allah is above the seventh heaven on His Throne, distinct from His creation, and His knowledge, power, and authority are in every place."[67]

9 - The statement of Ahmad bin Nasr al Khuza'i, the martyr[68] رحمه الله (d.231) :

قال إبراهيم الحربي فيما صح عنه: قال أحمد بن نصر وسئل عن علم الله فقال: "علم الله معنا وهو على عرشه".

Ibrahim al-Harbi, in what has been authentically narrated from him, said: Ahmad ibn Nasr was asked about the knowledge of Allah, and he said: "The knowledge of Allah is with us, and He is on His Throne."[69]

10 - The statement of Imam Ahmad bin Hanbal رحمه الله (d.241) :

قال يوسف بن موسى القطان: وقيل لأبي عبد الله: الله فوق السماء السابعة على عرشه، بائن من خلقه، وعلمه وقدرته بكل مكان. قال: "نعم".

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[66] This is how Al-Dhahabi mentioned it in "Al-`Uluw" and Ibn Al-Qayyim in "Ijtima' Al-Juyush Al-Islamiyyah," and its editor said: "I could not find a biography of this name, so perhaps it is actually Muhammad bin Sa'id bin Hannaad Al-Bushinji, whose biography is in 'Al-Ansab' 2/259, and 'Al-Kashif' 3/42."

[67] See "Al-Uluw" by Al-Dhahabi, p. 151, and "Ijtima' Al-Juyush Al-Islamiyyah" p. 242.

[68] Ahmed bin Nasr bin Malik, Al-Khuza'i, Abu Abdullah, trustworthy, was killed as a martyr during the caliphate of Al-Wathiq for refusing to say that the Qur'an was created, in the year (231 AH). Siyar A'lam Al Nubala (11/166), Tahdheeb al-Tahdheeb (1/87).

[69] Al-Dhahabi narrated it in "al-Uluw" p.128

Yusuf bin Musa Al-Qattan said: It was said to Abu Abdullah (Imam Ahmad): Allah is above the seventh heaven on His throne, distinct from His creation, and His knowledge and power are everywhere. He said: "Yes".[70]

قال أحمد بن حنبل رحمه الله في كتاب "الرد على الجهمية" مما جمعه ورواه عبد الله ابنه عنه:

"باب بيان ما أنكرت الجهمية أن يكون الله على العرش، قلت لهم: أنكرتم أن يكون الله على العرش، وقد قال {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ؟

فقالوا: هو تحت الأرض السابعة، كما هو على العرش، وفي السموات والأرض.

فقلنا: قد عرف المسلمون أماكن كثيرة ليس فيها من عظمة الرب شيء، أجسامكم وأجوافكم والأماكن القذرة ليس فيها من عظمته شيء، وقد أخبرنا عز وجل أنه في السماء فقال تعالى {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الأَرْضَ فَإِذَا هِيَ تَمُورُ أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِباً} {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ} ، {إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ} ، {بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ} ، {يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ} ، فقد أخبرنا سبحانه أنه في السماء"

Imam Ahmad ibn Hanbal, may Allah have mercy on him, said in the book "Al-Radd ‘ala Al-Jahmiyyah" as compiled and narrated by his son Abdullah:

"Chapter: Clarification of what the Jahmiyyah denied about Allah being on the Throne. I said to them: You denied that Allah is on the Throne, while He said **{The Most Merciful is established on the Throne} [Quran 20:5]**? :

They say: He is under the seventh earth just as He is on the Throne, and in the heavens and the earth.

We say: Muslims know many places where there is nothing of the greatness of the Lord. Your bodies, your insides, and filthy places have nothing of His greatness. He

[70] Reported by Ibn Batta in "Al-Ibanah" (Refutation of the Jahmiyyah), (3/159, No. 115).
Al-Lalakai in "Sharh Usul I'tiqad Ahl al-Sunnah wal-Jama'ah" (3/401-402, No. 674).
Ibn Abi Ya'la in "Tabaqat al-Hanabilah" (1/421).
Ibn Qudamah in "Ithbat Sifat al-'Uluw" (p. 116, No. 96).
Al-Dhahabi in "Al-'Uluw" (p. 130) and "Al-'Arsh" (2/248, No. 221).
Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 200), who attributed it to Al-Khallal in his book "As-Sunnah."

has informed us, Exalted be He, that He is above the heaven. He said: **{Do you feel secure that He who is in the heaven will not cause the earth to swallow you and suddenly it will shake? Or do you feel secure that He who is in the heaven will not send against you a storm of stones?} [Quran 67:16-17]**. **{To Him ascend good words, and the righteous deeds He raises} [Quran 35:10]**, **{I will take you and raise you to Myself} [Quran 3:55]**, **{Rather, Allah raised him to Himself} [Quran 4:158]**, **{They fear their Lord above them} [Quran 16:50]**. He has informed us, Glorified be He, that He is above the heaven."[71]

11 - The statement of Al-Harith bin Asad Al-Muhasibi[72] رحمه الله (d.243) :

قال: **"وأما قوله تعالى {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ} {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} {إِذاً لابْتَغَوْا إِلَى ذِي الْعَرْشِ سَبِيلاً} {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} هذا يوجب أنه فوق العرش فوق الأشياء كلها متنزه عن الدخول في خلقه لايخفى عليه منهم خافية لأنه أبان في هذه الآيات أنه أراد أنه بنفسه فوق عباده؛ لأنه قال: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الأَرْضَ} يعني فوق العرش، والعرش على السماء لأن من قد كان فوق كل شيء على السماء، في السماء وقد قال {فَسِيحُوا فِي الأَرْضِ} يعني علي الأرض لايريد الدخول في جوفها...."**

He said: "As for His saying, **{The Most Merciful, [who is] above the Throne established} [Quran 20:5]**, **{And He is the Subjugator over His servants} [Quran 6:18]**, **{Do you feel secure that He who is above [His creation] will not cause the earth to swallow you} [Quran 67:16]**, **{Then they would have sought a way to the Owner of the Throne} [Quran 17:42]**, **{To Him ascends good speech} [Quran 35:10]**, this indicates that He is above the Throne, above all things, free from entering into His creation. Nothing is hidden from Him. For He has

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[71]Al-Radd ʻala Al-Jahmiyyah of Imam Ahmad (p. 92-93).
Al-Dhahabi cited it in Al-Arsh (2/250-251, No. 224.)
It was mentioned by Ibn al-Qayyim cited it in Ijtima Juyush Al-Islamiyyah (p. 201-202).

[72]Al-Harith ibn Asad al-Muhasibi al-Baghdadi, Abu Abdullah, lived in Baghdad and was renowned for his Ascetism. He authored several books on the subject, the most famous of which are "ar-Ri'ayah li-Huquq Allah" and Risalat al-Mustarshidin". He passed away in the year 243 AH. Refer to "Tarikh Baghdad" 8/211 and "Siyar A'lam al-Nubala'" 12/110.

clarified in these ayaat that He meant He Himself is above His servants; for He said: **{Do you feel secure that He who is above [His creation] will not cause the earth to swallow you} [Quran 67:16]**, meaning above the Throne, and the Throne is above the heavens. Because whoever is above everything is above the heavens, and He said: **{So travel freely through the land} [Quran 9:2]**, meaning on the earth, not entering into its interior...."[73]

12 - The statement of Abdul Wahhab bin Al-Hakam Al-Warraq رحمه الله (d.251) :

قال عبد الوهاب بن عبد الحكم الوراق لما روى حديث ابن عباس (ما بين السماء السابعة إلى كرسيه سبعة ألاف نور، وهو فوق ذلك قال: "من زعم أن الله ههنا فهو جهمي خبيث، إن الله فوق العرش، وعلمه محيط بالدنيا والآخرة"

Abdul Wahhab ibn Abdul Hakeem al-Waraq said, when he narrated the hadith of Ibn Abbas ("Between the seventh heaven and His Throne is a distance of seven thousand years of light, and He is above that"), he said: "Whoever claims that Allah is here is a vile Jahmi. Indeed, Allah is above the Throne, and His knowledge encompasses the world and the Hereafter."[74]

13 - The statement of Yahya bin Mu'adh Al-Razi[75] رحمه الله (d.257) :

قال: "الله تعالى على العرش، بائن من الخلق، قد أحاط بكل شيء علماً، وأحصى كل شيء عدداً، ولا يشك في هذه

[73] Refer to Majmoo' al-Fatawa (5/69),
Ijtima' al-Juyush al-Islamiyyah (p. 272).

[74] Al-Dhahabi mentioned it in "Al-Uluw" (p. 142) and in "Al-Arsh" (2/253, number 226).
Ibn al-Qayyim mentioned it in "Ijtima' al-Juyush al-Islamiyyah" (p. 232) and confirmed its authenticity. He mentioned that Muhammad ibn Ahmad ibn Uthman (meaning Al-Dhahabi) narrated it in his work "Risalat al-Fawqiyya" and described him (yahya bin Muadh) as trustworthy and a Hafiz. It was narrated from him by Abu Dawood, Al-Tirmidhi, and Al-Nasa'i. He passed away around the year 250 H.

[75] Yahya ibn Mu'adh al-Razi, Abu Zakariya al-Wa'iz, mentioned by Abu al-Qasim al-Qushayri in "Al-Risalah" and counted among his teachers, died in the year 258 AH in Nishapur. (Source: "Wafayat al-A'yan" 6/165).

المقالة إلا جهمي رديء ضليل هالك مرتاب، يمزج الله بخلقه ويخلط الذات بالأقذار والأنتان".

He said, "Allah, the Most High, is upon the Throne, distinct from His creation, encompassing everything with His knowledge, and counting everything with precision. The only one who doubts this belief is a misguided and corrupt Jahmi, confused and doomed, who confuses Allah with His creation and mixes his essence with impurities and imperfections."[76]

14 - The statement of Muhammad bin Yahya Al-Dahli[77] رحمه الله (d.258) :

سئل محمد بن يحي عن حديث عبد الله بن معاوية عن النبي صلى الله عليه وسلم: "ليعلم العبد أن الله معه حيث ما كان"، فقال: "يريد أن الله علمه محيط بكل مكان والله على العرش".

Muhammad ibn Yahya was asked about the hadith narrated by Abdullah ibn Mua'wiyah from the Prophet Muhammad ﷺ: "Let the servant know that Allah is with him wherever he may be."[78] He responded: "It means that Allah's knowledge encompasses every place, and Allah is above the Throne."[79]

[76] Majmu' al-Fatawa, Vol. 5, p. 49.
Ijtima' al-Juyush al-Islamiyyah, p. 270.

[77] Muhammad ibn Yahya ibn Abdullah ibn Khalid ibn Fares ibn Dhu'ayb al-Dahli ri al-Nisaburi al-Zahri, was a trustworthy, Hafiz, and prominent scholar from the eleventh century. He passed away in the year 258 AH, having lived to the age of eighty-six years. (Reference: "Al-Taqrib" p. 907, "Al-Siyar" 12/273).

[78] The hadith mentioned ("Let the servant know that Allah is with him wherever he may be") is narrated by him.
It is recorded by Al-Tabarani in "Al-Saghir" (p. 115), and Al-Albani classified its chain as authentic. (See: "Silsilat al-Ahadith al-Sahihah" No. 1046)

[79] Al-Dhahabi narrated it in "al-Uluw" p. 136.

15 - The statement of Al-Muzani[80] رحمه الله (d.264) :

قال"الحمد لله أحق من ذكر وأولى من شكر ... إلى أن قال.. علا على عرشه في مجده بذاته، وهو دان بعلمه من خلقه، أحاط علمه بالأمور ... "

He said, "Praise be to Allah, more deserving of mention and more worthy of thanks ... until he said... He ascended above His Throne in His glory, in His essence. He is fully aware with His knowledge of His creation, and His knowledge encompasses all matters ..."[81]

16 - The statement of Abu Hatim Al-Razi (d.277) and Abu Zur'ah Al-Razi (d.264) رحمهما الله :

قال عبد الرحمن بن أبي حاتم: سألت أبا حاتم وأبا زرعة الرازيين رحمهما الله عن مذاهب أهل السنة في أصول الدين، وما أدركا عليه العلماء في جميع الأمصار، وما يعتقدان من ذلك، فقالا: "أدركنا العلماء في جميع الأمصار، حجازاً، وعراقاً، ومصراً، وشاماً، ويمناً، وكان من مذهبهم أن الله على عرشه بائن من خلقه كما وصف نفسه بلا كيف، أحاط بكل شيء علماً".

Abdul Rahman ibn Abi Hatim said, "I asked Abu Hatim and Abu Zur'ah al-Razi, may Allah have mercy on them, about the doctrines of the people of Sunnah regarding the foundations of religion, and what the scholars from all regions understood and believed about that. They said, 'The scholars from all regions, whether in the Hijaz, Iraq, Egypt, Sham, or Yemen, held the belief that Allah is above His Throne, distinct from His creation as He described Himself, without delving into the 'how'. His knowledge encompasses everything'."[82]

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[80] Isma'il ibn Yahya ibn Isma'il al-Muzani, known as Abu Ibrahim al-Masri, was a prominent scholar and jurist. He was a student of Imam al-Shafi'i and known for his piety, knowledge, and diligence in Islamic jurisprudence. He was a strong authority and passed away in the year 264 AH. (Reference: "Al-Siyar" 12/492)

[81] "Sharh al-Sunnah" by al-Muzani, p. 75.
"Sharh al-Aqidah al-Wasitiyyah" by Ibn Taymiyyah, p. 134.
"Al-Arba'in fi Sifat Rabb al-Alamin", hadith number 51.
"Mukhtasar al-Sawa'iq", Vol. 2, pp. 262-279.

[82] Al-Lalika'i narrated this in "Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah" (no.321),=

17 - The statement of Uthman bin Saeed Al-Darimi رحمه الله (d.280) :

قال في كتابه "النقض على بشر المريسي": "قد اتفقت الكلمة من المسلمين، أن الله بكماله فوق عرشه، فوق سمواته".

He said in his book "Al-Naqd 'ala Bishr al-Marisi": "The consensus among Muslims is that Allah, in His perfection, is above His Throne, above His heavens."[83]

وقال أيضاً في موضع آخر من الكتاب: "وقال أهل السنة: إن الله بكماله فوق عرشه، يعلم ويسمع من فوق العرش، لا يخفى عليه خافية من خلقه، ولا يحجبهم عنه شيء".

And he also said in another part of the book: "The people of Sunnah say: Allah, in His perfection, is above His Throne. He knows and hears from above the Throne. Nothing is hidden from Him of His creation, and nothing veils them from Him."[84]

18 - The statement of Zakariyya bin Yahya Al-Saji[85] رحمه الله (d.307) :

قال: "القول في السنة التي رأيت عليها أصحابنا أهل الحديث، إن الله تعالى على عرشه، في سمائه، يقرب من خلقه كيف شاء".

He said, "Regarding the Sunnah that I have observed among our companions, the people of Hadith, indeed Allah Almighty is upon His throne, in His heavens,

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= and he mentioned the belief in its entirety. The specific text referred here can be found on p. 177.

[83] "Al-Radd 'ala Bishr al-Marisi" (p. 408, under the section on the beliefs of the Salaf).
Al-Dhahabi mentioned it in "Al-Siyar" (Vol. 13, p. 325).
Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 228).
And also in "Mukhtasar al-Sawa'iq" (Vol. 2, p. 213).

[84] "Al-Radd 'ala Bishr al-Marisi" (p. 438, under the section on the beliefs of the early generations),
Also refer to "Al-Radd 'ala al-Jahmiyya" (p. 268, within the context of the beliefs of the early generations).
Also in Al-Dhahabi's "Al-Arsh" (Vol. 2, p. 260, number 230).

[85] Zakariya ibn Yahya ibn 'Abd al-Rahman ibn Muhammad ibn 'Adi al-Dhabi al-Basri al-Saji, known as Abu Yahya, was a renowned hadith scholar of Basra in his time. He was among the trustworthy preservers (of hadith). He was born in 220 AH and passed away in 307 AH. He is mentioned in "Tabaqat al-Shafi'iyyah" (2/226) and "Al-Bidayah wa al-Nihayah" (11/131)

drawing near to His creation as He wills."[86]

19 - The statement of Hasan bin Ali bin Khalf Al-Barbahari[87] رحمه الله (d.329) :

"وهو جل ثناؤه واحد ليس كمثله شئ وهو السميع البصير، ربنا أول بلا متى وآخر بلا منتهى، يعلم السر وأخفى، وعلى عرشه استوى، وعلمه بكل مكان، لايخلو من علمه مكان".

He said: "He is exalted and praised, One without any likeness unto Him. He is the All-Hearing, the All-Seeing. Our Lord, the First without a beginning and the Last without an end. He knows the hidden and the unseen. He rose above His Throne and His knowledge encompasses every place. No place is devoid of His knowledge."[88]

20 - The statement of Ali bin Mahdi Al-Tabari[89] رحمه الله :

قيل لعلي بن مهدي ما تقولون في قوله {وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ} ؟، قال: "إن بعض القراء يجعل الوقف {فِي السَّمَاوَاتِ} ، ثم يبتديء {وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ} ، وكيف ما كان، ولو أن قائلاً قال: فلان بالشام والعراق ملك، يدل على أن ملكه بالشام والعراق لا أن ذاته فيهما".

It was said to Ali ibn Mahdi, "What is your opinion regarding the ayah: **{And He is Allah in the heavens and on the earth. He knows your secret and what you make public} [Quran 6:3]**?" He replied, "Some of the reciters pause after 'in the

[86] Ibn Taymiyyah mentions it in 'Naqd Tasis al-Jahmiyyah' (2/527-528), and adh-Dhahabi in 'al-Uluw' (p. 150) and in 'al-Arsh' (2/278, number 240), and Ibn al-Qayyim in 'Ijtima' al-Juyush al-Islamiyyah' (p. 245-246).

[87] Al-Hasan ibn Ali ibn Khalaf al-Barbahari, the Imam, the Hafiz, and the head of the Hanbalis in Baghdad, was known for his strict adherence to the Sunnah. He passed away, may Allah have mercy on him, in the year 329 AH. "Tabaqat al-Hanabilah" (2/18-45).

[88] "Sharh al-Sunnah" by al-Barbahari,(p. 71)

[89] Ali ibn Muhammad ibn Mahdi al-Tabari, known as Abu al-Hasan, was a companion of Abu al-Hasan al-Ash'ari in Basra. He authored the book "Tawil al-Ahadith al-Mushkilat al-Waridah fi al-Sifat," which discusses the interpretation of complex hadiths related to divine attributes. See "Tabyin Kadhib al-Muftarri" (pp. 195-196).

heavens' and then start 'and on the earth. He knows your secret and what you make public.' However it may be, even if someone were to say, 'So-and-so rules in Syria and Iraq,' it indicates that his rule is in Syria and Iraq, not that his essence is within them."[90]

21 - The statement of Ibn Abi Zayd Al-Qayrawani[91] رحمه الله (d.386) :

قال الإمام أبو محمد بن أبي زيد المالكي المغربي في رسالته في مذهب مالك، أولها: "وأنه فوق عرشه المجيد بذاته، وأنه في كل مكان بعلمه".

The Imam Abu Muhammad ibn Abi Zayd al-Maliki al-Maghribi said in his treatise on the Maliki school, beginning with: "He is above His glorious Throne with His essence, and He is in every place with His knowledge."[92]

وقال في كتابه المفرد في السنة: "وأنه فوق سمواته على عرشه دون أرضه وأنه في كل مكان بعلمه".

And he said in his book "al-Mufrad fi al-Sunnah": "He is above His heavens upon His throne, distinct from His earth, and He is in every place with His knowledge."[93]

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[90] Ibn Taymiyyah mentioned this statement in "Naqdh Tasis al-Jahmiyyah" (2/335-337). Al-Dhahabi in "al-Arsh" (2/322, no.256).

[91] Abu Muhammad Abdullah ibn Abi Zayd Abdur Rahman al-Nafzawi al-Qayrawani al-Maliki was a jurist, scholar of Qur'anic exegesis, and commentator. He authored many works including "Kitab al-Nawadir wal-Ziyadat," "Mukhtasar al-Mudawwana," "Kitab al-Risalah," and "I'jaz al-Qur'an." He passed away in the year 386 AH. "al-Siyar" (17/10) and "Shadharaat al-Dhahab" (3/131).

[92] See "Risalat al-Qayrawani" (p. 4), under the chapter titled "What the tongues articulate and the hearts affirm regarding the obligations of religious matters," published by Mustafa al-Halabi Press, second edition (1368 AH).
Ibn Taymiyyah cited it in "Majmu' al-Fatawa" (5/189). Al-Dhahabi mentioned it in "al-Uluw" (p. 171) and in "al-Arsh" (2/341, number 263). Ibn al-Qayyim also cited it in "Mukhtasar al-Sawa'iq" (2/134) and said: "Abu Muhammad ibn Abi Zayd explicitly affirmed this in three places in his books, the most famous of which are 'al-Risalah,' 'al-Jami' al-Nawadir,' and 'al-Adab.'"

[93] Ibn Al Qayyim cited it in Ijtima Juyush Al-Islamiyyah (p. 151).

22 - The statement of Muhammad bin Abdullah ibn Abi Zamanin[94] رحمه الله (d.399) :

قال محمد بن عبد الله "ومن قول أهل السنة إن الله عز وجل خلق العرش واختصه بالعلو والارتفاع فوق جميع ما خلق ثم استوى عليه كيف شاء كما أخبر عن نفسه في قوله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ... فسبحان من بعد فلا يرى، وقرب بعلمه وقدرته فسمع النجوى".

Muhammad ibn Abdullah said, "From the statement of Ahl al-Sunnah is that Allah, the Mighty and Majestic, created the Throne and singled it out with loftiness and elevation above all that He created, then He ascended over it in a manner befitting His Majesty, as He Himself informed in His saying: **{The Most Merciful [who is] above the Throne established} [Quran 20:5]**. So exalted is He that nothing is hidden from Him, and near by His knowledge and power, He hears the whispers."[95]

23 - The statement of Abu Bakr Al-Baqillani[96] رحمه الله (d.403) :

قال أبو بكر محمد بن الطيب الباقلاني في كتاب "الإبانة":

"فإن قيل: هل تقولون إنه في كل مكان؟؛

قيل له: معاذ الله، بل هو مستو على عرشه، كما أخبر في كتابه وقال {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ، وقال {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} ، وقال: {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} ، ولو كان في كل مكان، لكان في بطن الإنسان، وفمه، والحشوش، ولوجب أن يزيد بزيادات الأماكن، إذا خلق منها ما لم يكن، ولصح أن يرغب إليه إلى نحو الأرض، و إلى خلفنا، و إلى

[94] Abu Abdullah Muhammad ibn Abdullah ibn Isa al-Mari al-Andalusi al-Maliki, known as Ibn Abi Zamanin, was a scholar of hadith, jurisprudence, usul al-fiqh, and exegesis, as well as a Sufi, literary figure, and poet. He was born in the year 324 AH and passed away in 399 AH. His most famous work is "Usul al-Sunnah"....[al-Wafi bi al-Wafayat" (2/321), as mentioned in "Shadharaat al-Dhahab" (3/156)].

[95] Riyadh al Jannah bitakhreej of Usul al-Sunnah (p. 88).

[96] Muhammad ibn al-Tayyib ibn Muhammad ibn Ja'far ibn al-Qasim al-Basri, later known as al-Baghdadi, Abu Bakr, Ibn al-Baqillani, was a prolific author who passed away in the year 403 AH. Al-Dhahabi said about him: "Among the theologians of the Ash'ari school, none is better than him, neither before nor after him." (Tareekh Baghdad, 5/379; Siyar A'lam al-Nubala, 17/190).

يميننا، وشمالنا، وهذا قد أجمع المسلمون على خلافه وتخطئة قائله".

Abu Bakr Muhammad ibn al-Tayyib al-Baqillani said in his book "al-Ibanah":

"If it is asked: Do you say that He is in every place?

It is said in response: May Allah forbid! Rather, He is above His Throne in a manner befitting His Majesty, as He has informed in His Book: **{The Most Merciful [who is] above the Throne established} [Quran 20:5]**, and He said: **{To Him ascends the good word} [Quran 35:10]**, and He said: **{Do you feel secure that He who is in the heaven...} [Quran 67:16]**.

If He were in every place, He would be inside the human being, and in his mouth, and in the vegetation, and it would necessitate that He increase with the increase of places. Thus, it would be correct to direct oneself towards Him in the likeness of the earth, behind us, to our right, and left. This is something which Muslims have unanimously disagreed with and declared erroneous by its proponent."[97]

24 - The statement of Abu Bakr Muhammad ibn Muhib al-Maliki[98] رحمه الله (d.418) :

قال رحمه الله:" ... فلذلك قال الشيخ أبو محمد : "إنه فوق عرشه" ثم بين أن علوه فوق عرشه، إنما هو بذاته، لأنه تعالى بائن عن جميع خلقه بلا كيف، وهو في كل مكان بعلمه لا بذاته".

He (may Allah have mercy on him) said: "...Therefore, Sheikh Abu Muhammad[99] said: 'He is above His Throne,' then he clarified that His exaltation above His Throne is with His essence, because He, exalted is He, is distinct from all His creation without how. And He is in every place with His knowledge, not with His essence."[100]

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[97] Ibn Taymiyyah mentioned this statement in "Majmu' al-Fatawa" (5/98-99), and al-Dhahabi narrated it in "al-Arsh" (2/338, number 261), and summarized it in "Siyar A'lam al-Nubala" (17/558-559).

[98] Muhammad ibn Muhib al-Tajibi, known as Abu Bakr al-Hassar, known as al-Qabri, was a revered scholar known for his asceticism and virtue. He authored numerous works on creed (aqaid). He passed away in Cordoba in the year 406 AH. (See "Tartib al-Mudarik" 7/188).

[99] He means: The Imam Abu Muhammad Ibn Abi Zayd al-Qayrawani, and that is a commentary on his "al-Risalah".

[100] Mentioned by al-Dhahabi in "al-Uluw" (p. 192), =

25 - The statement of Al-Lalakai[101] رحمه الله (d.418) :

قال الإمام أبو القاسم هبة الله بن الحسن الشافعي، في كتاب شرح أصول السنة له:

"سياق ما روي في قوله {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ، وأن الله على عرشه في السماء، قال عزوجل {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ} ، وقال {أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ} ، وقال {وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ} ، قال: فدلت هذه الآيات أنه في السماء وعلمه محيط بكل مكان".

Imam Abu al-Qasim Hibat Allah ibn al-Hasan al-Shafi'i said in his book Sharh Usul al-Sunnah:

"Regarding what has been narrated about His saying **{The Most Merciful is established over the Throne} [Quran 20:5]** and that Allah is on His Throne in the heavens, as He, the Almighty, said **{To Him ascend the good words} [Quran 35:10]**, and He said **{Do you feel secure that He who is in the heaven} [Quran 67:16]** and He said **{He is the subjugator over His servants} [Quran 6:18]**. These ayaat indicate that He is in the heavens while His knowledge encompasses every place."[102]

26 - The statement of Mua'mar bin Ahmad Al-Asbahani[103] رحمه الله (d.428) :

قال رحمه الله في رسالته إلى بعض أصحابه: "وأن الله استوى على عرشه بلا كيف ولا تشبيه ولا تأويل والإستواء معقول والكيف مجهول وأنه عز وجل بائن من خلقه والخلق بائنون منه بلا حلول ولا ممازجة ولا اختلاط ولا ملاصقة".

=and Ibn al-Qayyim in "Ijtima' al-Juyush al-Islamiyyah" (p. 156).

[101] Hibat Allah ibn al-Hasan ibn Mansur al-Tabari, Abu al-Qasim al-Lalakai, his title is derived from selling "Lulak" (a type of footwear), was a Shafi'i scholar, an eminent memorizer and verifier, and the author of "Sharh Usul I'tiqad Ahl al-Sunnah." He passed away in the year 418 AH. Mentioned in Tarikh Baghdad (14/70) and Siyar A'lam al-Nubala' (17/419).

[102] See "Sharh Usul I-tiqad Ahlus sunnah Wal Jama'ah" (3/387-388).
Al-Dhahabi cited it in Al-Arsh 2/344, No. 264.

[103] Abu Mansur Mu'amar ibn Ahmad ibn Muhammad al-Asbahani was a prominent Sufi in Isfahan and narrated from the hadith scholar al-Tabarani. He passed away in the year 428 AH. "Shadharat al-Dhahab" (3/311).

May Allah have mercy on him, he said in his letter to some of his companions: "And Allah is established on His Throne without asking how, without likening Him to His creation, and without interpreting it. The establishment is understood, but the 'how' is unknown. He, the Mighty and Majestic, is separate from His creation and the creation is separate from Him, without Him being in them, without mingling, mixing, or being adjacent to them."[104]

27 - The statement of Abu Nasr Al-Sijzi[105] رحمه الله (d.444) :

قال الإمام أبو نصر السجزي الحافظ، في كتاب "الإبانة" له: "وأئمتنا الثوري، ومالك، وابن عيينة، وحماد بن سلمة، وحماد بن زيد، وابن المبارك، وفضيل بن عياض، وأحمد، و إسحاق، متفقون على أن الله فوق عرشه بذاته، وأن علمه بكل مكان".

Imam Abu Nasr al-Sijzi, the Hafidh, said in his book "Al-Ibanah": "Our Imams—al-Thawri, Malik, Ibn Uyaynah, Hammad ibn Salamah, Hammad ibn Zayd, Ibn al-Mubarak, Fudayl ibn Iyad, Ahmad, and Ishaq—are unanimous that Allah is above His Throne in His essence, and that His knowledge is in every place."[106]

[104] Ibn Taymiyyah mentioned it in Al-Fatawa (5/61), Al-Dhahabi in Al-Uluw (p. 262), Ibn al-Qayyim in Ijtima' al-Juyush al-Islamiyyah (p. 276).

[105] Ubayd Allah ibn Sa'id ibn Hatim al-Sijzi al-Wa'ili, Abu Nasr, was a hadith scholar and hafidh who authored works and was knowledgeable in both the principles and branches of Islamic knowledge. He passed away in the Haram in the year 444 AH. "Tadhkirat al-Huffaz" (3/1118) and "Siyar A'lam al-Nubala" (17/654).

[106] Ibn Taymiyyah mentioned him in "Dar' Ta'arud al-'Aql wal-Naql" (6/250), "Naqd Tasis al-Jahmiyyah" (2/38, 416-417), and "Majmu' al-Fatawa" (5/190). Al-Dhahabi mentioned him in "Al-'Uluw" (p. 172), "Siyar A'lam al-Nubala" (17/656), and in "Kitab al-'Arsh" (2/342, No. 263/3, and 2/353, No. 270).

28 - The statement of Abu Ismail Al-Harawi[107] رحمه الله (d.481) :

قال الإمام أبو إسماعيل الأنصاري في كتاب "الصفات" له: - باب اثبات ستواء الله على عرشه فوق السماء السابعة، بائناً من خلقه، من الكتاب والسنة -. فذكر رحمه الله دلالات ذلك من الكتاب والسنة -إلى أن قال-: "في أخبار شتى أن الله عزوجل في السماء السابعة على العرش بنفسه، وهو ينظر كيف تعملون، علمه، وقدرته، واستماعه، ونظره، ورحمته، في كل مكان"

Imam Abu Isma'il al-Ansari said in his book "Al-Sifat": "Chapter: Affirming the Istiwa' (rising) of Allah over His Throne above the seventh heaven, distinct from His creation, from the Qur'an and Sunnah." He mentioned the evidences for this from the Qur'an and Sunnah - until he said: "In various reports, it is stated that Allah Almighty is above the seventh heaven on the Throne by Himself, watching over how you act. His knowledge, power, hearing, sight, and mercy are in every place."[108]

29 - The statement of Abu al-Hasan al-Karaji[109] رحمه الله (d.491) :

قال الإمام أبو الحسن الكرجي في عقيدته المعروفة التي أولها:

محاسن جسمي بدلت بالمعايب...وشيب فؤدي شيب وصل الحمائب

إلى أن قال :

وأفضل زاد في المعاد عقيدة ... على منهج في الصدق والصبر لاحب

عقائدهم أن الإ له بذاته ... على عرشه مع علمه بالغوائب

وأن استواء الرب يعقل كونه ... ويجهل فيه الكيف جهل الشهارب.

[107] Abdullah ibn Muhammad ibn Ali al-Ansari, Abu Isma'il al-Harawi, Shaykh of Khorasan, a leading Imam, and a prominent Hafidh. He passed away in the year 481 AH at the age of eighty-four years. "Al-Ansab" (1/367) and "Siyar A'lam al-Nubala" (18/503).

[108] Cited by Al-Dhahabi in "Al-Uluw" (p. 189) and in "Al-Arsh" (2/320, no. 279).

[109] Makki ibn Muhammad ibn Allaan, Abu al-Hasan al-Karaji, al-Mu'tamad, Known as al-Sallar, was a revered sheikh, a trusted transmitter, and a long-lived elder. He passed away in Isfahan in the year 491 AH. "Siyar A'lam al-Nubala'" (19/71), "Shadharat al-Dhahab" (3/397).

Imam Abu al-Hasan al-Karaji said in his well-known creed, which begins:
"The beauty of my body was exchanged with defects....My heart turned grey, just as my hair turned white from hardship"

Until he said:
"The best provision for the afterlife is a creed, Following a clear path of truth and patience....Their beliefs are that the Allah, in His essence, Is above the Throne with knowledge of the unseen....And that the Lord's 'Istiwa' (establishment) is understood, While the 'how' of it is unknown, like the nature of rivers."[110]

30 - The statement of Abdul Qadir Al-Jilani رحمه الله (d.561) :

قال الشيخ عبد القادر بن أبي صالح الجيلي، في كتاب "الغنية" له: "وهو" بجهة العلو مستو على العرش، محتو على الملك، محيط علمه بالأشياء، {إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ} ، {يُدَبِّرُ الأَمْرَ مِنَ السَّمَاءِ إِلَى الأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ} ، ولا يجوز وصفه بأنه في كل مكان، بل يقال إنه في السماء على العرش كما قال {الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى} ، وينبغي إطلاق صفة الاستواء من غير تأويل، وأنه استواء الذات على العرش، وكونه سبحانه وتعالى على العرش مذكور في كل كتاب أنزل على كل نبي أرسل بلا كيف.

Sheikh Abdul Qadir bin Abi Saleh al-Jilani said in his book "Al-Ghunya": "He is, in the direction of elevation, established on the Throne, encompassing the Kingdom, and His knowledge encompasses all things. **{To Him ascend the good words, and the righteous deeds raise them} [Quran 35:10]**. **{He governs the affair from the heaven to the earth, then it ascends to Him in a day whose measure is a thousand years of what you count} [Quran 32:5]**. It is not permissible to describe Him as being in every place; rather, it should be said that He is in the heavens on the Throne, as He said, **{The Most Merciful has established Himself upon the Throne} [Quran 20:5]**. The attribute of 'Istiwa' should be affirmed without re-interpretation, and His establishment on the Throne is mentioned in every book revealed to every prophet sent, without 'how'."[111]

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[110] It was cited by Al-Dhahabi in "Al-'Arsh," (2/368, no. 282).

[111] See the book Al-Ghunya li Talibeen li Tareeq Al-Haqq by Abdul Qadir al-Jilani (1/54-57), published by Al-Halabi.
Tabaqat al-Hanabila (1/296). Majmu' al-Fatawa (5/85).

31 - The statement of Sheikh Al-Islaam Ibn Taymiyyah رحمه الله (d.728) :

" ... وقد دخل فيما ذكرناه من الإيمان بالله: الإيمان بما أخبر الله به في كتابه، وتواتر عن رسوله صلى الله عليه وسلم، وأجمع عليه سلف الأمة من أنه سبحانه فوق سمواته على عرشه، عليٌّ على خلقه، وهو سبحانه معهم أينما كانوا، يعلم ما هم عاملون كما جمع بين ذلك في قوله {هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}."

"... And included in what we mentioned about faith in Allah is the belief in what Allah has informed us in His Book, what has been widely reported from His Messenger ﷺ, and what the predecessors of the Ummah have unanimously agreed upon: that He, the Exalted, is above His heavens on His Throne, exalted over His creation, and He is with them wherever they are, knowing what they do. This is encapsulated in His saying: **{He it is who created the heavens and the earth in six days, then established Himself on the Throne. He knows what enters the earth and what exits from it, and what descends from the heavens and what ascends therein. And He is with you wherever you are, and Allah is All-Seer of what you do.} [Quran 57:4]**"[112]

32 - The statement of Muhammad bin Ahmad bin Uthman Al-Dhahabi رحمه الله (d.738 H) :

Imam al-Dhahabi authored the books "Al-'Ulūw" and "Al-'Arsh" to establish the exaltation of Allah above His Throne, and that He is with His creation through His knowledge. He presented evidence from the Quran, the Sunnah, and the sayings of the Companions, the Tabi'un, and later scholars up to his time, and he reported the consensus of many among them that Allah, the Exalted, is above His Throne while being with the creation through His knowledge. Among the statements he made in his book "Al-'Uluw" is:

[112] Majmu' Al-Fatawa (3/142).

"ويدل على أن الباري تبارك وتعالى عالٍ على الأشياء، فوق عرشه المجيد، غير حالٍ بالأمكنة قوله تعالى {وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ وَلا يَؤُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ}."

"This indicates that the Creator, Blessed and Exalted, is above all things, above His glorious Throne, and is not confined to places, as stated in His saying: **{His Kursi extends over the heavens and the earth, and their preservation does not burden Him. And He is the Most High, the Most Great.} [Quran 2:255]**"[113]

33 -The statement of Imam Shams Al-din ibn Al-Qayyim رحمه الله (d.751) :

Imam Ibn al-Qayyim categorized his book "Ijtimaʿ al-Juyūsh al-Islāmiyyah" to confront the Muʿtazilah and Jahmiyyah, addressing the issue of Allah's exaltation above His Throne and His with-ness to His creation. He provided evidence from the Quran, Sunnah, and the statements of the Companions, their successors, and prominent scholars up to his time, stating the consensus of many on this matter. His other works, such as "Al-Sawa'iq al-Mursalah" and his poem "Al-Kāfiyah al-Shāfiyah," also contain extensive sections supporting this issue.

34 - The statement of Ibn Rajab Al-Hanbali رحمه الله (d.795) :

Ibn Rajab, may Allah have mercy on him, refuted those who interpreted Allah's "ma'iyyah" (with-ness) in a manner not befitting His majesty. These include those who claim that Allah, in His essence, is present everywhere, such as the Hululiyyah from the Jahmiyyah and those who followed their views. So, may Allah have mercy on him, he said:

فقال رحمه الله تعالى: "ولم يكن أصحاب النبي صلى الله عليه وسلم يفهمون من هذه النصوص غير المعنى الصحيح المراد بها، يستفيدون بذلك معرفة عظمة الله وجلاله واطلاعه على عباده و إحاطته بهم وقربه من عابديه و إجابته لدعائهم، فيزدادون به خشية لله وتعظيماً و إجلالاً ومهابة ومراقبة واستحياء ويعبدونه كأنهم يرونه، ثم حدث بعدهم من قل ورعه وانتكس فهمه وقصده، وضعفت عظمة الله وهيبته في صدره وأراد أن يرى الناس امتيازه عليهم بدقة الفهم وقوة

[113] "Al-ʿUluw," (p. 83).

النظر، فزعم أن هذه النصوص تدل على أن الله بذاته في كل مكان كما حكى ذلك طوائف من الجهمية والمعتزلة ومن وافقهم، تعالى عما يقولون علواً كبيراً.

وهذا شئ ما خطر لمن كان قبلهم من الصحابة رضي الله عنهم، وهؤلاء ممن يتبع ما تشابه منه ابتغاء الفتنة وابتغاء تأويله، وقد حذر النبي صلى الله عليه وسلم منهم في حديث عائشة المتفق عليه.

وتعلقوا أيضاً بما فهموه بفهمهم القاصر مع قصدهم الفاسد بآيات في كتاب الله تعالى مثل قوله تعالى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} وقوله {مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ}

فقال من قال من علماء السلف حينئذ إنما أراد أنه معهم بعلمه وقصدوا بذلك إبطال ما قال أولئك مما لم يكن أحد قبلهم قاله ولا فهمه من القرآن.

وحكى ابن عبد البر وغيره إجماع العلماء من الصحابة والتابعين في تأويل قوله تعالى {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} أن المراد علمه، وكل هذا قصدوا به رد قول من قال إنه تعالى بذاته في كل مكان".

"The companions of the Prophet ﷺ did not understand from these texts anything other than their correct intended meaning. They would benefit from them by gaining knowledge of Allah's greatness, majesty, His oversight of His servants, His encompassing knowledge, His with-ness to His worshippers, and His response to their supplications. This would increase their reverence, awe, and consciousness of Allah, making them worship Him as if they saw Him. After them, there arose people whose piety decreased, whose understanding and intentions became corrupted, and whose sense of Allah's greatness and awe weakened in their hearts. They wanted to show people their distinction over others by claiming precise understanding and sharp insight, and so they claimed that these texts indicate that Allah, in His essence, is everywhere, as various groups of the Jahmiyyah, Mu'tazilah, and those who agreed with them have said. Exalted is Allah far above what they say."

"And this was something that never occurred to those before them from the Companions, may Allah be pleased with them. These individuals follow what is ambiguous from it, seeking discord and seeking its interpretation. The Prophet ﷺ warned against them in the hadith narrated by Aisha, which is agreed upon.

They also clung to what they understood with their deficient understanding and their corrupt intentions from ayaat in the Book of Allah, such as His saying, **{And He is with you wherever you are} [Quran 57:4]** and His saying, **{There is no private conversation of three but that He is the fourth of them} [Quran 58:7]**. So, the scholars from the Salaf at that time said that He only meant that He is with them by His knowledge, intending thereby to refute what those people said, which no one before them had said or understood from the Quran.
And Ibn Abdul Barr and others reported the consensus of the scholars from the Companions and the Followers in interpreting His saying, **{And He is with you wherever you are} [Quran 57:4]**, that it means His knowledge. All of this was intended to refute the statement of those who said that He, the Exalted, is in every place with His essence."[114]

35 - The statement of Siddeeq Hasan Khan رحمه الله (d.1307) :

"وهذا كتاب الله من أوله إلى آخره، وهذه سنة رسول الله صلى الله عليه وسلم، وهذا كلام الصحابة والتابعين، وسائر الأئمة، قد دل ذلك بما هو نص أو ظاهرٌ، في أن الله سبحانه فوق العرش، فوق السموات، استوى على عرشه، بائن من خلقه، ... وهو معهم أينما كانوا. قال نعيم بن حماد لما سئل عن معنى هذه الآية {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} معناها: (أنه لا يخفى عليه خافية بعلمه) وليس معناه أنه مختلط بالخلق، فإن هذا لا توجبه اللغة، وهو خلاف ما أجمع عليه سلف الأمة وأئمتها، وخلاف ما فطر الله عليه الخلق ...

-إلى أن قال-: ...

فكل ما في الكتاب والسنة من الادلة الدالة على قربه ومعيته لا ينافي ما ذكر من علوه وفوقيته، فإنه سبحانه عليٌّ في دنوِّه وقريب في عُلوِّه، والأحاديث الواردة في ذلك كثيرة جداً."

"And this is the Book of Allah from its beginning to its end, and this is the Sunnah of the Messenger of Allah ﷺ, and this is the speech of the Companions and the Followers, and all the other imams, all of which clearly or implicitly indicate that Allah, Glorified and Exalted, is above the Throne, above the heavens, established on

[114] Fath al-Bari by Ibn Rajab 2/331-332.

His Throne, distinct from His creation, ... and He is with them wherever they are. Nuaim ibn Hammad, when asked about the meaning of this ayah **{And He is with you wherever you are} [Quran 57:4]**, said its meaning is: (Nothing is hidden from Him in His knowledge) and it does not mean that He is mixed with the creation, for this is not required by the language, and it contradicts the consensus of the early generations of this nation and its imams, and it contradicts the natural disposition Allah created in the people ..."

- until he said -

" ... So all the evidence from the Book and the Sunnah indicating His with-ness and nearness does not contradict what has been mentioned of His exaltedness and being above, for He, Glorified and Exalted, is elevated in His with-ness and near in His elevatedness, and the hadiths about this are numerous."[115]

[115] Qatf al-Thamar fi Bayan Aqidat Ahl al-Athar by Siddeeq Hasan Khan (pp. 50-51)

Fourth Chapter: Statements of the people regarding the attribute of Ma’iyyah (with-ness).

It is known that the issue of "ma'iyyah" (Allah's with-ness) is closely related to the issue of "uluw" (Allah's elevation). Consequently, the views that emerged regarding the elevation of Allah have led to corresponding views on His with-ness.

People have diverged on this topic into four main views:

The First View: The saying of Ahl al-Sunnah wal-Jama'ah.

They say: Allah is above His heavens, exalted over His creation, established on His Throne, distinct from His creation; as indicated by the Qur'an, the Sunnah, and the consensus of the early generations of this ummah.

The Second View: The saying of the Mu'attilah (the negators) among the Jahmiyyah and the deniers.

They assert that Allah is neither inside the world nor outside it, neither above it nor below it, neither separate from it nor alongside it. By making these claims, they have denied the two opposing attributes that any existing being must possess.[116] They have gone so far in their denial of resemblance that it has led them to deny His existence altogether, out of fear of making Him resemble anything. They claim that they adopted this stance to avoid affirming direction, place, and space, which they believe leads to anthropomorphism and comparison. They say: "what is required to affirm the attributes also applies to us, so we completely close the door on this issue".

The proponents of this view relied on arguments they claimed to be rational, which

[116] Majmu’ Al-Fatawa 5:122

they established and innovated, placing them above any textual evidence. They have no proof from the Quran or the Sunnah to support their claims.

In this regard, Sheikh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said:

"وجميع أهل البدع قد يتمسكون بنصوص، كالخوارج، والشيعة، والقدرية، والمرجئة، وغيرهم، إلا الجهمية، فإنهم ليس معهم عن الأنبياء كلمة واحدة توافق ما يقولونه في النفي".

"And all the people of innovation may cling to texts, such as the Khawarij, the Shiites, the Qadarites, the Murji'ah, and others, except for the Jahmiyyah, for they do not have a single statement from the Prophets that aligns with what they say in thier negation."[117]

The Third View: The saying of Hulooliyah from the Jahmiyyah.

They are those who say: "Allah is everywhere with his essence (dhaat)",
This is the saying of the Najjariyyah[118], and many of the Jahmiyyah, their worshippers, their Sufis, and their common people.

They say: "He is the essence of the existence of created beings". similar to the views of those who believe in the unity of existence (wahdatul wujood), asserting that existence is one, with their statements being composed of blending and union [with the creation].

They cite the texts on with-ness (Ma'iyyah) and nearness (Qurb) while doing ta'weel (re-interpreting) of the texts on elevation (Uluw) and establishment (Istiwa). Every

[117] Majmu' Al-Fatawa 5:122

[118] They are the followers of Hussein bin Muhammad bin Abdullah bin al-Najjar, and most of the Mu'tazilah of Rayy and its surrounding areas adhered to his doctrine. Al-Shahrastani mentioned in "Al-Milal wal-Nihal" (1/113, 114) that al-Ka'bī said: "Najjar used to say: 'The Creator exists everywhere, and not in the sense of knowledge and power.'
"Refer to: Maqalat al-Islamiyyin (1/135-137, 283-285), Al-Farq bayna al-Firaq (p. 126-127), Usul al-Din by al-Baghdadi (p. 334), and Al-Tabsir fi al-Din (p. 101-103).

text they use as evidence serves as a proof against them.[119]

The Fourth View: The saying of sects from People of Kalaam (speculative theology) and Sufism.

They say that Allah is above the Throne with His essence (dhaat) and he is [also] everywhere with his essence (dhaat). These people claim: "We acknowledge these texts and do not interpret any of them away from their apparent meaning." This is the statement of various groups mentioned by al-Ash'ari in Maqalat al-Islamiyyin, and it can be found in the words of some of the Salmiyya and Sufis. This view is also similar to what is found in the writings of Abu Talib al-Makki, Ibn Barjan, and others, despite the contradictions in the words of most of them.

And although this group is closer to adhering to the texts and further from contradicting them than the second and third groups, the second group did not follow any of the texts and instead contradicted all of them. The third group left aside the numerous definitive and clear texts and clung to a few texts whose meanings were unclear.

As for this group, they say they have followed all the texts; however, they are also mistaken.

Anyone who says that Allah is everywhere with his essence (dhaat) contradicts the Qur'an, the Sunnah, the consensus of the pious predecessors and their Imams, as well as what Allah has naturally instilled in His servants and the clear rational evidence and numerous proofs.

And these people say contradictory statements, claiming that He is above the Throne while also saying that the Throne has its share of Him just as the heart of the knower has its share of Him, as Abu Talib and others mentioned. It is well known that the heart of the knower has its share from Him in terms of knowledge, faith, and what

[119] Majmu' Al-Fatawa 5/123

follows from that.

If they say: The case with the throne is likewise, they contradict their statement that He Himself is above the Throne. And if they say that He indwells with His essence (dhaat) in the hearts of the knowers, then that would be a statement of specific indwelling (Hulool).

And a group of Sufis, even the author of "Manazil al-Sa'irin" in his discussion on Tawhid of what he mentioned at the end of the book, agreed with such indwelling (Hulool).[120]

Based on these statements, people's stances on the attribute of "Ma'iyyah" (Allah's with-ness) varied as follows:

1 - Statement of Ahlus Sunnah Wal Jama'ah :

They affirmed Allah's elevation (Uluw) over His creation and that He is established on His Throne, distinct from His creation, and His creation is distinct from Him. They said that Allah's with-ness means that He is aware of His creation, oayaheing them, and that nothing about them is hidden from Him.

"وهم بهذا أثبتوا وآمنوا بجميع ما جاء به الكتاب والسنة، من غير تحريف للكلم عن مواضعه، أثبتوا أن الله فوق سمواته على عرشه؛ بائن من خلقه وهم بائنون منه.

وهو أيضاً مع العباد عموماً بعلمه، ومع أنبيائه وأوليائه بالنصر والتأييد والكفاية، وهو أيضاً قريب مجيب؛ ففي آية النجوى دلالة على أنه عالم بهم"

"And in this, they affirmed and believed in everything that has come in the Book and the Sunnah, without distorting the words from their proper places. They affirmed that Allah is above His heavens, established on His Throne, distinct from His creation, and His creation is distinct from Him. He is also with His servants

[120] Majmu Al-Fatawa 5/124-126.

generally by His knowledge, and with His prophets and saints by His support, assistance, and sufficiency. He is also near and responsive; in the ayah of private conversation (najwa), there is evidence that [it means] He is aware of them."[121]

And the people of Sunnah have refuted the claim that the intended meaning of 'ma'iyyah' (with-ness) is 'ma'iyyah of the essence (dhaat) ', and they have invalidated this claim from multiple aspects, including:

Firstly: the context of the texts mentioning 'ma'iyyah' in the Quran and Sunnah indicates that the intended meaning is 'ma'iyyah' (with-ness) of knowledge and awareness, or support and assistance.

Secondly: the word 'ma' (with) when used generally implies with-ness in an unrestricted sense, and the context of the speech determines the type of with-ness.

The texts mentioning 'ma'iyyah' have specified two types of with-ness:

1.with-ness of knowledge
2.with-ness of support and assistance.

Thirdly: all the scholars of the Salaf and the Imams of the Sunnah who have been quoted in interpreting the ayaat of 'ma'iyyah' (with-ness) have not explained them as 'ma'iyyah of the essence (dhaat).' This interpretation has only been reported from the innovators among the people of speculative theology (kalam)."

Fourthly: the scriptural texts affirming the elevation of Allah and His establishment over the Throne are numerous and clearly refute the claim that 'ma'iyyah' means 'ma'iyyah of the essence'.

[121] Majmu Al-Fatawa 5/126

2 - Those who deny the two opposing attributes of Allah :

And these people say: Nothing is above the world, nor above the Throne. They say: He is neither inside (the world) nor outside it, neither dwelling in it, nor in any place among the places.

This is the stance of the Jahmiyya, the Mu'tazila, some later Ash'arites, the denying philosophers, and the Qaramita Batiniyya.[122]

When these groups denied both attributes of Allah, claiming He is neither inside the world nor outside it, likening Him to non-existence, they had no specific stance on the attribute of ma'iyyah (Allah's with-ness). This is because their doctrine is based on negating all attributes of Allah, the Exalted.

3 - Those who interpreted "Ma'iyyah" as with-ness with "dhaat" (essence). And they said: Allah is everywhere with his essence.

They are the Hululiya (incarnationists) among the Jahmiyya, and they argued for their view using texts about "ma'iyya" (with-ness) and "qurb" (nearness) found in the Qur'an, such as:

Allah's statement:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{Do you not see that Allah knows what is in the heavens and what is on the earth? There is no private conversation of three but that He is the fourth of them, nor of five but that He is the sixth of them, and no less than that and no more except that He is with them wherever they are. Then He will inform them

[122] Naqd Ta'sis al-Jahmiyyah 1/6, 7, Mukhtasar al-Sawa'iq 1/237, Al-Iqtisad fi al-I'tiqad p. 34, Ta'wil Mushkil al-Hadith pp. 63, 64, Majmu' al-Fatawa 2/297-298 (5/122-124).

of what they did on the Day of Resurrection. Indeed Allah is, of all things, Knowing.} [Qur'an 58:7]

Allah's statement:

{يَسْتَخْفُونَ مِنَ النَّاسِ وَلا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ}

{They try to hide from the people, but they cannot hide from Allah, and He is with them when they plot by night in words that He does not approve.} [Qur'an 4:108]

Allah's statement:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

{It is He who created the heavens and the earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing.} [Qur'an 57:4]

Allah's statement:

{إِذْ يَقُولُ لِصَاحِبِهِ لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}

{When he said to his companion, 'Do not grieve; indeed Allah is with us.'} [Qur'an 9:40]

Allah's statement:

{وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ}

{And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein.} [Qur'an 50:16]

Allah's statement:

{وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ}

{And He is Allah in the heavens and on the earth. He knows your secret and what you make public, and He knows that which you earn.} [Qur'an 6:3]

Allah's statement:

{وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَٰهٞ وَفِي ٱلۡأَرۡضِ إِلَٰهٞۚ وَهُوَ ٱلۡحَكِيمُ ٱلۡعَلِيمُ}

{And it is He Who is the only Ilâh (God to be worshipped) in the heaven and the only Ilâh (God to be worshipped) on the earth. And He is the all Wise, the all Knowing.} [Qur'an 43:84]

The Hululiya Jahmiyya claimed that these texts imply that Allah's ma'iyya (with-ness) and qurb (nearness) are of His essence, which is why they said that Allah is in every place with His essence.

Refutation upon them:

The scholars of the Salaf refuted the claim of these Jahmiyya and their argument based on these ayaat, explaining that every text they use as evidence is actually proof against them. The texts about ma'iyya (with-ness) they relied on do not indicate in any way what they claim. This is because the word "ma'a" (with) in the Arabic language does not imply that one of the two entities is mixed with the other. When it is used without further context, its apparent meaning in the language is merely general with-ness without necessitating contact or adjacency on the right or left. When it is specified with a particular meaning [in context], then it indicates accompaniment in that specific sense.

The term "ma'iyya" (with-ness) has been used in the Quran and Sunnah in various contexts, and in each context, it implies different things that it does not imply in another context. This is due to the varying indications of its meaning in each context. It has been mentioned in the Quran with two meanings:

First Meaning: General with-ness -

And the intended meaning here is that Allah is with us through His knowledge. He is aware of His creation, a witness over them, sovereign and knowing about them. This is the accompaniment meant by His statement:

{أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلا خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلا أَدْنَى مِنْ ذَلِكَ وَلا أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ}

{Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? There is no private conversation of three, but He is the fourth of them. Nor are there five but that He is the sixth of them – and no less than that and no more except that He is with them wherever they are. Then He will inform them of what they did, on the Day of Resurrection. Indeed Allah is, of all things, Knowing} [Quran 58:7].

Allah, Glorified and Exalted, begins and ends this ayah with knowledge. Therefore, the scholars from among the Companions and the Followers, whose interpretation of the Quran is preserved, unanimously agree that the interpretation of this ayah is that He is with them by His knowledge. This consensus has been transmitted by Ibn Abd al-Barr[123], Abu Amr al-Talamanki, Ibn Taymiyyah[124], and Ibn al-Qayyim[125].

Thus, the apparent meaning of this ayah does not support the argument of those who oppose this view.

Likewise, in the ayah where Allah says:

{هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}

{It is He who created the heavens and the earth in six days and then established Himself above the Throne. He knows what penetrates into the earth and what

[123] Al-Tamheed (7/138).
[124] Majmu Al-Fatawa (5/193), (5/519), and (11/249-250).
[125] Ijtima' Juyush Al-Islamiyyah (p.44).

emerges from it and what descends from the heaven and what ascends therein; and He is with you wherever you are. And Allah, of what you do, is Seeing} [Quran 57:4].

The apparent meaning of the ayah indicates that this companionship refers to Allah's knowledge and His awareness of His creation. Allah, in this ayah, informs us that He is above the Throne and knows everything, and He is with us wherever we are. Thus, Allah combines in this ayah His Elevation (being above the Throne) and His with-ness (knowledge and awareness), showing that there is no contradiction between the two. This is similar to the saying of the Prophet ﷺ in the hadith of the carriers of the Throne:

"والله فوق العرش يعلم ما أنتم عليه".

"And Allah is above the Throne, and He knows what you are doing"[126]

[126] Reported by Imam Ahmad in his Musnad (1/207).
Abu Dawud in his Sunan, Book of the Sunnah, Chapter on the Jahmiyyah (5/93, no. 4723).
Tirmidhi in his Sunan, Book of Tafsir, Chapter on Surat al-Haqqah (5/424-425, no. 3320).
Ibn Majah in his Sunan, Introduction, Chapter on What the Jahmiyyah Deny (1/69).
Al-Darimi in his Refutation of Bishr al-Mirisi (p. 448).
Ibn Abi Asim in Al-Sunnah (1/253).
Ibn Khuzaymah in Kitab al-Tawhid (1/234-235, no. 144).
Al-Ajurri in Al-Shari'ah (3/1089-1090, no. 665).
Ibn Mandah in Kitab al-Tawhid (1/117).
Al-Lalakai in Sharh Usul I'tiqad Ahl al-Sunnah (3/390).
Al-Dhahabi in Al-Uluw (p. 49). =
= All the chains of transmission for this hadith go back to "Abdullah ibn Amirah," and Abdullah is considered unknown (majhul). Therefore, Al-Albani, in his Takhrij al-Sunnah (1/254), said: "Its chain is weak, and Abdullah ibn Amirah is considered unknown; Al-Dhahabi said he is unknown, and Al-Bukhari said we do not know of his hearing from Al-Ahnaf ibn Qais." This is the end of his words.
However, Al-Jawzqani affirmed the authenticity of the hadith in Al-Abatil (1/79), as did Shaykh al-Islam Ibn Taymiyyah in Al-Fatawa (3/192) where he said: "This hadith was narrated by Imam of the Imams, Ibn Khuzaymah, in Kitab al-Tawhid, which he stipulated that he would only cite what was transmitted by just narrators connected to the Prophet, peace and blessings be upon him. Affirmation is preferred over negation. Al-Bukhari only negated the knowledge of him hearing from Al-Ahnaf but did not negate the knowledge of people about him. When others like Imam of the Imams Ibn Khuzaymah established the chain, his knowledge and affirmation are preferred over

Second Meaning: Specific with-ness -

It is a with-ness (Ma'iyyah) of observation, support, and aid, and it is called specific because it is for the Prophets of Allah and His allies, as mentioned in His words: **{Do not grieve; indeed Allah is with us} [Quran 9:40]**, and His words: **{Indeed, Allah is with those who fear Him and those who are doers of good} [Quran 16:128]**.

This with-ness, in its apparent meaning, in these instances signifies support and aid.

The term "ma'iyyah" in both uses does not imply that the essence of the Lord, the Almighty, is mixed with the creation. If the meaning of with-ness were that He is physically in every place, it would contradict the general and specific distinction. However, the meaning is that He is with these people by His support and aid, not with others.[127]

As for their argument based on Allah's statement:

{وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ}

{And We have already created man and know what his soul whispers to him, and We are closer to him than [his] jugular vein} [Quran 50:16]

Shaykh al-Islam Ibn Taymiyyah responded by saying:

"إن هذه الآية لا تخلو إما أن يراد بها قربه سبحانه أو قرب ملائكته كما قد اختلف الناس في ذلك فإن أريد بها قرب الملائكة: فدليل ذلك من الآية قوله {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ} ففسر ذلك القرب الذي هو حين يتلقى المتلقيان، فيكون الله سبحانه قد أخبر بعلمه هو سبحانه بما في نفس الإنسان، {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} وأخبر بقرب الملائكة الكرام الكاتبين منه، {وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ} وعلى هذا التفسير تكون هذه الآية مثل قوله تعالى {أَمْ يَحْسَبُونَ أَنَّا لا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَى وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ}.

= others' negation and lack of knowledge." This is the end of his words. Likewise, his student Ibn al-Qayyim inclined towards authenticating it. See Tahdhib al-Sunan (7/92-93).

[127] Majmu' Al-Fatawa (11/250) and (5/104).

أما إذا كان المراد بالقرب في الآية قربه سبحانه، فإن ظاهر السياق في الآية دل على أن المراد بقربه هنا قربه بعلمه، وذلك لورود لفظ العلم في سياق الآية {وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ}"

"This ayah can either mean His closeness, exalted is He, or the closeness of His angels, as there is a difference of opinion among people on this matter.
If it means the closeness of the angels, then the evidence from the ayah is His saying: **{And We are closer to him than [his] jugular vein, when the two receivers (angels) receive [information], seated on the right and on the left} [Quran 50:16-17]**. So, this closeness is explained by the reception of the information by the two receivers (angels), meaning Allah, exalted is He, has informed of His knowledge of what is within the soul of man, **{and We are closer to him than [his] jugular vein}**, and has informed of the closeness of the noble recording angels (kiraman Katibeen) to him,
{and We are closer to him than [his] jugular vein}, According to this tafsir, this ayah is similar to His other statement: **{Or do they think that We do not hear their secrets and their private conversations? Yes, [We do], and Our messengers are with them recording} [Quran 43:80].**
But if what is meant by the closeness in the ayah is His (Allah's) own nearness, then the apparent context of the ayah indicates that what is meant by His nearness here is His nearness by His knowledge, as the word 'knowledge' appears in the context of the ayah **{And We know what his soul whispers to him}**."[128]

As for their argument with the ayah:

{وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ}

{And it is He who is the deity (Ilah) in the heaven, and on the earth the deity (Ilah)} [Quran 43:94]

The meaning of the ayah is that He is the diety of those in the heavens and the diety of those on earth.

Ibn Abd al-Barr said:

[128] Majmu Al-Fatawa (6/19-20).

"فوجب حمل هذه الآية على المعنى الصحيح المجتمع عليه، وذلك أنه في السماء إله معبود من أهل السماء، وفي الأرض إله معبود من أهل الأرض، وكذلك قال أهل العلم بالتفسير"

"This ayah must be understood in the correct meaning, which is that He is an Ilah worshipped by the inhabitants of the heavens, and an Ilah worshipped by the inhabitants of the earth. This is how the scholars of tafsir have explained it."[129]

Al-Ajjuri said:

"وقوله عزوجل {وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الأَرْضِ} فمعناه: أنه جل ذكره إله من في السموات و إله من في الأرض، وهو الإله يعبد في السموات، وهو الإله يعبد في الأرض، هكذا فسره العلماء"

"And His saying: **{And it is He who is the deity (Ilah) in the heaven, and on the earth the deity (Ilah)} [Quran 43:94]** means that He, glorified be He, is the Ilah worshipped in the heavens and the Ilah worshipped in the earth; this is how the scholars interpreted it."[130]

Al-Ajjuri also narrated with his chain of transmission that Qatadah said regarding this ayah:

"هو إله يعبد في السماء، و إله يعبد في الأرض"

"He is an Ilah worshipped in the heavens and an Ilah worshipped in the earth."[131]

As for their argument with the ayah:

{وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ}

{And He is Allah in the heavens and in the earth} [Quran 6:3]

the scholars, including Imam Ahmad, interpreted it to mean that He is the one worshipped in the heavens and the earth.[132]

[129] Al-Tamheed (7/134).
[130] Al-Shari'ah (p.297).
[131] Al-Shari'ah (p.298).
[132] Al-Radd 'ala Zanadiqah wal-Jahmiyyah by Imam Ahmad (p.92-93), Majmu Al-Fatawa (11/250).

Al-Ajjuri said:

"وعند أهل العلم من أهل الحق {وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ} هو كما قال الحق {يَعْلَمُ سِرَّكُمْ} فما جاءت به السنن أن الله عزوجل على عرشه، وعلمه محيط بجميع خلقه، يعلم ما يسرون وما يعلنون، ويعلم الجهر من القول ويعلم ما يكتمون".

"According to the people of knowledge from the people of truth, **{And He is Allāh, in the heavens and the earth. He knows your secret and what you make public, and He knows that which you earn.} [Quran 6:3]** This is as the truth says, **{He knows your secret...}** What the Sunnah has brought is that Allah, Exalted be He, is upon His Throne, and His knowledge encompasses all of His creation. **{He knows what they conceal and what they declare} [Quran 2:77]**, and **{He knows what is declared of speech, and He knows what you conceal} [Quran 21:110]**."[133]

Knowing that those who claim that Allah is everywhere, most of them actually say the opposite. When they are contemplating theological arguments, they say that Allah is neither inside the world nor outside it, nor above it, nor below it, as is the stance of the proponents of the first view. Yet, in their acts of worship, they say He is everywhere.

Shaykh al-Islam Ibn Taymiyyah said:

"وكثير منهم يجمع بين القولين؛ ففي حال نظره وبحثه يقول بسلب الوصفين المتقابلين كليهما، فيقول: لا هو داخل العالم ولا خارجه، وفي حال تعبده وتألهه يقول: بأنه في كل مكان لا يخلو منه شئ".

"Many of them combine both statements; in their contemplation and research, they negate both opposing attributes (Uluw and Ma'iyyah) entirely, saying: He is neither inside the world nor outside it. Yet, in their acts of worship and devotion, they claim that He is in every place and that nothing is devoid of Him."[134]

[133] Al-Shari'ah (3/102, Shamela).
[134] Naqd Ta'sees Al Jahmiyyah (1/7).

He also said:

"وجماع الأمر في ذلك أن الكتاب والسنة يحصل منهما كمال الهدى والنور لمن تدبر كتاب الله وسنة نبيه، وقصد اتباع الحق، وأعرض عن تحريف الكلم عن مواضعه، والإلحاد في أسماء الله وآياته.

ولا يحسب الحاسب أن شيئاً من ذلك يناقض بعضه بعضاً ألبتة؛ مثل أن يقول قائل: ما في الكتاب والسنة من أن الله فوق العرش يخالفه الظاهر من قوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ} وقوله صلى الله عليه وسلم: "إذا قام أحدكم إلى الصلاة فإن الله قبل وجهه" ونحو ذلك فإن هذا غلط.

وذلك أن الله معنا حقيقة، وهو فوق العرش حقيقة، كما جمع الله بينهما في قوله سبحانه {هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ}.

فأخبر أنه فوق العرش يعلم كل شيء، وهو معنا أينما كنا، كما قال النبي صلى الله عليه وسلم في حديث الأوعال: "والله فوق العرش ويعلم ما أنتم عليه".

"In summary, the guidance and light obtained from the Book and the Sunnah are complete for those who reflect on the Book of Allah and the Sunnah of His Prophet, intending to follow the truth, and refrain from distorting the words from their places and denying the names and ayaat of Allah.

One should never think that anything of it contradicts the other; for instance, someone might say that what is mentioned in the Book and the Sunnah about Allah being above the Throne contradicts the apparent meaning of His saying **{He is with you wherever you are} [Quran 57:4]**, or the Prophet's saying: 'When any one of you stands to pray, Allah is in front of him,'[135] and the like. This is a mistake.

And that is because Allah is truly with us, and He is truly above the Throne, as Allah has combined both in His saying: **{He it is Who created the heavens and the earth in six days and then He established Himself on the Throne. He knows what penetrates into the earth and what emerges from it, and what descends from the sky and what ascends therein; and He is with you wherever you are. And**

[135] It was included by Al-Bukhari in his Sahih, p. 238, Book of ʿamal in Prayer, Chapter on What is Permissible of Spitting and Blowing in Prayer, No.1213 (Dar Al-Salam Edition).
And Muslim in his Sahih 5/38, Book of Mosques and Places of Prayer, chapter on the prohibition of spitting in the mosque during prayer and other things.

Allah is Seeing of what you do} [Quran 57:4].
So He informed that He is above the Throne and knows everything, and He is with us wherever we are, as the Prophet ﷺ said in the Hadith of the Carriers: 'Allah is above the Throne and He knows what you are upon'[136]."[137]

The word "ma'a" (with) in Arabic, when used in its absolute sense, only implies general with-ness without necessitating physical contact or adjacency to the right or left. When it is specified with a particular meaning, it indicates with-ness in that particular context. For instance, one might say, "We continued travelling with the moon," or "with the star." It is also said, "This item is with me," implying it is accompanying you, even if it is above your head. Thus, Allah is truly with His creation, and He is truly above His Throne.

Then, this "ma'iyyah" (with-ness) varies in its implications based on the context. When He said:

{يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا} إلى قوله {وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ}

{He knows what penetrates into the earth and what emerges from it} to His saying **{and He is with you wherever you are} [Quran 57:4]**

The apparent meaning of the statement indicates that the rule and implication of this with-ness is that He is aware of you, a witness over you, sovereign, and knowledgeable about you. This is the meaning of the saying of the Salaf: "He is with them by His knowledge", and this is the apparent and true meaning of the statement.

And likewise in His saying:

{مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ} إلى قوله {هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا}

{There is no secret conversation between three people but He is the fourth of them} up to His saying **{He is with them wherever they are} [Quran 58:7].**

[136] See footnote 126.
[137] Mukhtasar al-Sawa'iq (2/266-267).

When the Prophet ﷺ said to his companion in the cave:

{لا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا}

{Do not be sad; indeed, Allah is with us} [Quran 9:40],

This was also true in its apparent meaning, and the situation indicated that the implication of this with-ness here was awareness, support, and reinforcement.

Similarly, His statement:

{إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ}

{Indeed, Allah is with those who fear Him and those who are doers of good} [Quran 16:28]

And His statement to Musa and Harun:

{إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى}

{Indeed, I am with you both; I hear and see} [Quran 20:46]

Indicate that with-ness in these contexts means support and reinforcement.

Someone might enter a room and scare a child, making the child cry. The father might look down from above and say, "Don't be afraid; I am with you," or "I am here," or "I am present," to comfort the child and let him know he is there to protect him. This shows a difference between simply being with someone and what that means in different situations. The meaning of being with someone can change depending on the situation.[138]

The term "Ma'iyyah" (with-ness) has been used in various contexts in the Qur'an and Sunnah, each implying different aspects depending on the context. Either its connotations vary according to the circumstances, or it denotes a common aspect shared among all its contexts—each situation distinguished by a specific

[138] Mukhtasar Al-Sawaiq (2/265).

characteristic. In any case, it does not imply that the essence of the Lord Almighty is intermingled with His creation, so that one might claim it has been diverted from its apparent meaning.[139]

A similar concept is found with the terms "lordship" (Al-Rububiyah) and "servitude" (Uboodiyyah). Even though they share the fundamental meanings of lordship and servitude, when Allah says:

{رَبِّ الْعَالَمِينَ} {رَبِّ مُوسَى وَهَارُونَ}

{Lord of the worlds} {Lord of Musa and Harun} [Quran 7:122],

The lordship over Musa and Harun has a special significance beyond the general lordship over all creation. For whoever Allah grants more perfection than others, He has lorded over and nurtured with a more complete lordship and upbringing than others.

Similarly, when Allah says:

{عَيْناً يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيراً}

{a fountain from which the servants of God will drink, causing it to gush forth abundantly} [Quran 76:6]

and:

{سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً}

{Glory be to Him who carried His servant by night} [Quran 17:1],

The term 'servant' can sometimes mean a slave, which includes all of the creation, as in the Ayah:

{إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْداً}

{There is none in the heavens and the earth but comes to the Most Merciful as a

[139] Mukhtasar Al-Sawaiq (2/266).

servant} [Quran 19:93].

Other times, it means the worshipper and it is specific; and in this case, it varies. The more someone worships with knowledge and devotion, the more complete their servitude (Ubudiyyah) is, making the term more applicable to them, even though it is true in all contexts.

Some people call these types of words 'ambiguous' because listeners may be uncertain whether they belong to the category of unequivocal nouns or if they are merely homonyms. However, scholars know that they are not outside the realm of unequivocal nouns, as the creator of the language intended the term to represent the shared essence between them. Even though it is a specific type of unequivocal name, there is no problem in specifying it with a term.

Those who understand that “Ma’iyyah” (with-ness) is added with a specific one from the creation, for example as in the addition of lordship (rububiyyah)... and that being above something does not apply except to the Throne, and that Allah is described with true elevation and above-ness, never with lowliness or beneath-ness, neither literally nor metaphorically, know that the Quran is as it is without distortion.

If someone imagines that Allah being in the heavens means that the heavens surrounds and encompasses Him, they are either lying if they attribute it to someone else, or misguided if they believe it about their Lord. We have never heard anyone understand this from the phrase, nor have we seen anyone attribute it to anyone. If all Muslims were asked whether they understand from Allah’s and His Messenger's words "Allah is in the heavens" that the sky contains Him, everyone would immediately say, "This is something that has never crossed our minds."[140]

[140] Majmu al-Fatawa 5/102-106, and see also the same reference 3/142.

4 - Those who say that Allah is above the Throne with his essence (Dhaat) and also everywhere with his essence (Dhaat).

This is the view of a group among the people of Kalam (speculative theology) and Sufism, such as Abu Mu'adh al-Tumani[141], Zuhair al-Athari[142], and their followers.[143] It is also present in the writings of the Salimiya[144], like Abu Talib al-Makki[145] and his followers, such as Abu al-Hakam Barjan[146] and others.

What indicates something similar can also be found in their words that contradict this.[147] They say that Allah is everywhere, yet at the same time, He is established on His throne and is seen by the eyes without asking how. They say that He is present in essence everywhere, that He is not a body nor limited, that He does not experience incarnation or contact.

They claim that He will come on the Day of Judgment as stated in the ayah:

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[141] Abu Mu'adh al-Tumani: He was one of the leaders of the Murji'ah sect and the head of the Tumaniya faction within it. For his biography and his beliefs, refer to "Maqalat al-Ash'ari" (1/204, 326) and (2/232), as well as "al-Milal wa al-Nihal" (1/128).

[142] Zuhair al-Athari: There is no available biography for him, but al-Ash'ari discusses his views in detail in "Maqalat al-Islamiyyin" (1/326).

[143] see "Naqd al-Ta'sis al-Jahmiyyah" (1/6), "al-Fatawa" (2/299), and "Maqalat al-Islamiyyin" (1/326).

[144] The Salimiya: They are the followers of Abu Abdullah Muhammad ibn Ahmad ibn Salim, who died in 297 AH, and his son Hasan ibn Ahmad ibn Muhammad ibn Salim, who died in 350 AH. Ahmad ibn Muhammad ibn Salim studied under Sahl ibn Abdullah al-Tustari. The Salimiya combined the teachings of Ahl al-Sunnah with the teachings of the Mu'tazila, leaning towards anthropomorphism and having a Sufi unionist tendency. Refer to "Shadharat al-Dhahab" (3/36), "Tabaqat al-Sufiyya" (pp. 414-416), and "al-Farq bayn al-Firaq" (pp. 157-202).

[145] Abu Talib al-Makki: Muhammad ibn Ali ibn Atiyya al-Harithi al-Makki, a Sufi who grew up and became famous in Mecca. He authored the book "Qut al-Qulub" on Sufism and was one of the prominent figures of the Salimiya. Al-Khatib al-Baghdadi said about him: "(He mentioned in it strange things regarding the attributes)." He died in 386 AH. For his biography, see "Tarikh Baghdad" (3/89), "Mizan al-I'tidal" (3/655), and "Lisan al-Mizan" (5/300).

[146] Abu al-Hakam: Abdul Salam ibn Abdul Rahman ibn Muhammad al-Lakhmi al-Ishbili, a Sufi, died in 536 AH in Marrakesh. For his biography, see "Lisan al-Mizan" (4/13-14), "Fawat al-Wafayat" (1/569), and "al-I'lam" (4/129).

[147] Majmu Al-Fatawa (2/299).

{وَجَاءَ رَبُّكَ}

{And your Lord will come} [Quran 89:22].

This statement resembles the view of some who affirm the concept of a body, saying that it has no end.[148]

The difference between this statement and the Jahmiyyah's assertion that Allah is everywhere is that they affirm the elevation (Uluw) and a type of indwelling (hulool), whereas the Jahmiyyah do not affirm the elevation as intended by those who believe in Allah's establishment on the Throne and his separation from creation.

These proponents claim that by saying this, they have followed all the texts, whether they speak of elevation, accompaniment, or nearness.

Refutation upon them:

By saying this, they have combined the words of Ahl al-Sunnah and the Jahmiyyah, making their statement evidently wrong and highly contradictory.

The error in their statement lies in the fact that anyone who says that Allah is everywhere in essence contradicts the Quran and Sunnah, the consensus of the Salaf and their leaders, as well as what Allah has instilled in His creation, clear reason, and numerous pieces of evidence. The Quran is filled with ayaat that affirm Allah's elevation (Uluw) with his essence above His creation, His establishment on His throne, and His separation from His creation. Likewise, the Sunnah has addressed this meaning in many hadiths, such as the story of the Mi'raj (the Night Journey and Ascension), the ascent and descent of angels from Allah, the ascension of the soul to Him, His establishment on His throne, and His descent to the lowest heaven. All these pieces of evidence demonstrate the falsehood and contradiction of this claim.

As for these people's argument using the texts about Allah's with-ness (ma'iyyah) and

[148] Naqd Ta'sees Al-Jahmiyyah (2/6).

nearness (qurb), we have already clarified the error and invalidity of this argument when refuting the Hululiyyah (incarnationist) views of the Jahmiyyah. We have shown that the opponents have no basis for interpreting these texts as indicating the with-ness or nearness of Allah with his essence (dhaat).

Regarding the contradiction in this belief, it is evident from their statements. They combine contradictory claims, sometimes saying that Allah is above the Throne in essence, and at other times claiming that Allah's essence shares with the Throne just as the heart of a knower shares with Him, as mentioned by Abu Talib al-Makki and others. It is known that the heart of a knower shares in terms of knowledge, faith, and related matters. If they say that the Throne similarly shares, they contradict their claim that Allah is above the Throne in essence.

If they claim that Allah's essence indwells in the hearts of the knowers, then this is a statement of specific indwelling (hulul), which is what a group of Sufis, including the author of the book "Manazil as-Sa'ireen" , have fallen into.[149]

[149] Majmu Al-Fatawa (5/122-131).

Conclusion

After presenting the reports on the attribute of with-ness (ma'iyyah) and some related issues, I summarise the main findings of this research as follows:

First: It became clear from the examination of the texts that with-ness (ma'iyyah) is divided into two types:

1 - General with-ness: This refers to the with-ness by knowledge and observation. It is called "general" because it encompasses all of creation, both believers and disbelievers, the righteous and the wicked.

2 - Specific with-ness: This refers to the with-ness by support and assistance. It is called "special" because it is exclusive to the people of faith.

Second: It is evident to the esteemed reader that the consensus of the early scholars (Salaf) on interpreting the verses of general with-ness (ma'iyyah) is that it means Allah is with all of creation through His knowledge. He observes His creation, witnesses them, and is aware of them. Multiple scholars have transmitted the consensus of the Salaf on this interpretation of the ayaat regarding general with-ness, as mentioned earlier in the second chapter.

Third: With the consensus of the Salaf on interpreting general with-ness as the with-ness by his knowledge, there remains no argument for anyone claiming a contradiction between the ayaat of with-ness and the ayaat of elevation. I have dedicated a section to present several quotations from the Salaf scholars, which combine affirming both elevation and with-ness, in accordance with what one of the ayaat of with-ness states, specifically the fourth verse of Surah Al-Hadid.

Fourth: The claim of with-ness by essence has no evidence from the Book or the Sunnah, nor did any of the Salaf say this. The first to be known for this claim were the Jahmiyyah and the Mu'tazilah, and the later Ash'aris adopted this view from

them. Those who wish to verify this should refer to the book "Naqd Ala Bishr al-Marisi" by al-Darimi, who passed away in the year 220 AH. In it, he mentions this claim made by Bishr and his teachers, stating: "You and the misguided among your leaders claimed that He is in every place..." — see "Naqd Ala Bishr al-Marisi" within the beliefs of the Salaf, p. 454...This was before the emergence of the Ash'arite and Maturidi schools.

Fifth: The claim by later Ash'arites that Allah is present everywhere, supported by their interpretation of the ayaat regarding with-ness (ma'iyyah), contradicts the views of the early Ash'arites, some of whose statements were previously mentioned, affirmed Allah's elevation (uluw) and interpreted the ayaat of ma'iyyah according to the understanding of Ahl al-Sunnah. They refuted the claim that Allah is present everywhere.[150]

Sixth: The use of the ayaat of ma'iyyah by these deniers (mu'attilah) to support their false claim is not consistent with the origin they took in this matter, which is their refusal to rely on the texts of the Qur'an and Sunnah, instead depending on their rational arguments. Their approach here validates the words of Shaykh al-Islam Ibn Taymiyyah, who said: "Many of those who have based their religion on their own opinions and tastes use the Qur'an, interpreting it contrary to its true meaning, and present it as evidence. Their true foundation lies in their own opinion, just like the Jahmites and Mu'tazilites regarding attributes and actions" (Al-Nubuwwat, p. 129).

In conclusion, this is my effort presented to my fellow readers. Whatever truth is in it is from Allah alone, and whatever error is in it is from myself. I seek Allah's forgiveness. Our final prayer is that all praise is due to Allah, the Lord of the Worlds. May Allah's peace and blessings be upon our Prophet Muhammad, his family, and his companions.

[150] Such as the likes of Abu Al-Hasan Al-Ash'ari, Ali bin Mahdi Al-Tabari, Al-Baqalani, Al-Bayhaqi, and others